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THE
SELF-REVEALING JEHOVAH
OF THE OLD TESTAMENT
THE CHRIST
OF THE NEW TESTAMENT

"O GOD ALMIGHTY, THE TRUE GOD, . . . TO THEE BELONG THE
GLORY, PRAISE, MAJESTY, WORSHIP, AND ADORATION, AND TO THY
SON JESUS, THY CHRIST, OUR LORD AND GOD AND KING, AND TO
THE HOLY GHOST, NOW AND ALWAYS, FOR EVER AND EVER. AMEN."
"APOSTOLICAL CONSTITUTIONS."

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BY

S. M. BARCLAY

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THE

SELF-REVEALING JEHOVAH

OF THE OLD TESTAMENT

THE CHRIST

OF THE NEW TESTAMENT

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PREFACE.

THE origin of the present volume may be briefly stated. It was, on hearing statements which the Author believes to be directly opposed to the teaching of the Bible, that the ardent desire arose to write a leaflet or a pamphlet, by way of reply to special opinions which are now so frequently expressed both in public and private.

The little book has grown almost imperceptibly, and has with difficulty been kept within its present limits. For though but one subject in the Bible be taken for special study, the more intently the eye is fixed upon it, the wider does its range become: no subject stands alone, for while occupied with it, others which impinge upon the central one, come within "the field of vision," and absorb more or less of our attention.

In the following work the writer has somewhat deviated from the more usual plan: and instead of giving *only the references* to the portions of Scripture treated of, has quoted them, and the

events brought under review are generally connected in the words of the Bible.

The reason for citing so much from other sources, is to revive the words of those who have written so clearly and forcibly on the subject. Extracts from the Fathers, and from other students of the Bible, now no longer modern, are given at considerable length, because from lapse of time they are less familiar to Readers of the present day.

These Authors are, however, largely quoted by many recent Commentators on doctrinal subjects.

The passages from the Old and New Testaments to be found in the works of the Ante-Nicene Fathers are of the utmost value, their writings *being prior* to any known manuscript of any portion of the Bible.¹

It is refreshing to begin, as it were, to study the history of the Manifestations of God, with those who lived so soon after the Apostles, and who so early drank of the stream of Divine truth which flowed from JESUS CHRIST. Not that the “living water” was purer for them, than it is for

¹ See T. Hartwell Horne’s “Introduction to the Holy Scriptures,” Vol. ii., Part i., 9th Ed.

us ; but it proves that in all ages there are those who have been cheered and animated by the same view of Holy Scripture.

With all those on whom shines the glory of their Master,¹ whether in the militant Church or in the Church triumphant, there is that communion of saints which makes us realize, that “the Church on earth and Church in Heaven but one communion make ;” ‘*for truly our fellowship is with the Father and with His Son Jesus Christ.*’

It may be said that there is too much similarity in the extracts : similarity there is, but they are written by members of various sections of the Christian Church—they are cited to shew that the view taken in the following pages is very generally held.

The subject is one to which the Author desires to direct the attention of those who may not have thought much upon it, and while conscious that it might have been treated much more completely, hopes that the line of Biblical study which has been indicated, may be taken up by others, that they may investigate the Sacred Volume more closely for themselves ; and in that study, if

¹ John xvii. 22.

prayerfully undertaken, they will realize with the Psalmist, that '*the entrance of Thy words giveth light ; it giveth understanding unto the simple.*'

The doctrine of the Holy Trinity has been dwelt upon at greater length than was intended. There seems to be so much confusion of thought on this subject, arising partly from a reverent fear of intruding into what are supposed to be unrevealed mysteries, and partly from want of that earnest desire to know what CHRIST has revealed of the FATHER, and of HIMSELF, and of the COMFORTER.

Ambiguity of thought leads to ambiguity of expression, which in its turn is prejudicial to the mind of the young, or to those who cannot, or do not think for themselves. Vague and undefined views on any subject lessen the power of apprehension. As far as a subject *can be understood*, our views should be defined and clearly formulated. The Infinite transcends all our comprehension, but the sanctified intellect has '*received not the spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given us of God.*' In the knowledge of these things the Christian rejoices—he has laid hold of that hope

which is ‘*an anchor of the soul, both sure and stedfast, and which entereth into that within the veil*;’ and he knows too that the time will come when those ‘*whose life is hid with Christ in God . . . shall also appear with Him in glory. Then will they be like Him, for they will see Him as He is. Then, too, will they know, even as also they are known.*’

S. M. BARCLAY.

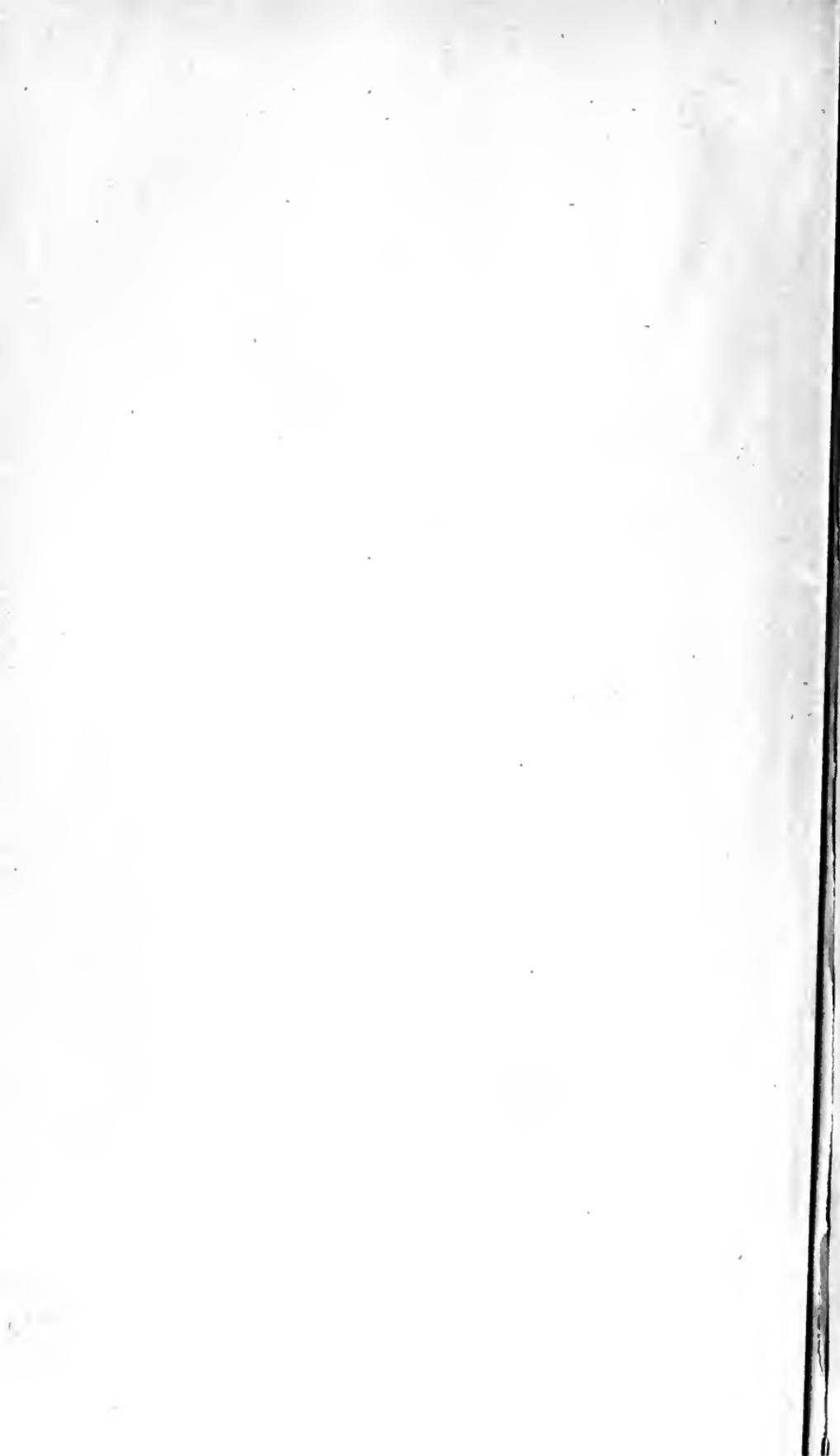
REIGATE, December, 1884.

ERRATA.

Page 34, line 13 — read “Acts xxviii. 25.”
Page 27, line 4 — read “that the Lord.”

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CHAPTER I.

INTRODUCTORY.

“Think not that I am come to destroy the law or the prophets : I am not come to destroy but to fulfil.

“For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law til all be fulfilled.

“Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Matt. v. 17-19.

CHAPTER I.

INTRODUCTORY.

In the following pages there is no claim to originality of thought, nor are any new facts brought to light, or any new modes of thought brought to bear upon old facts and the statements concerning these facts.

The aim is to set forth as briefly and simply as may be, certain convictions with regard to the Bible and its teaching which seem not to occupy an adequate place in the minds of many persons who "believe in the Bible"—convictions which have been maintained from the earliest days of the Christian Church down to the present time. These views of Divine truth have been held by men who, while differing on various points of doctrine, are '*Of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.*'

Many valuable works have been written almost from the commencement of the Christian Era, on this and almost every Biblical subject, either critical or evidential. These pages are intended chiefly for those who are unable to study such works, but who possessing only their Bible, rejoicingly

believe in the Written Word, as “the transcript of His Mind.”

It is hoped they may also be of service to some who refuse to accept the Old Testament as essentially one with the New, or as equally inspired, and who may yet sometimes wish to know what others think on this important subject.

I have not sought to prove the truth of Christianity, but to bring forward evidence to those who, while believing in the Religion of JESUS CHRIST, ignore the unity of the Law and the Gospel, consider that the greater part of the Old Testament has little instruction for them, and that much of what is contained in the Epistles was written by men who had scarcely emerged from Judaism, and that their explanation of the Jewish Law, with its ceremonies, was chiefly intended for their own nation.¹

My desire is in the first place to show from our LORD’s own teaching, as recorded in the New Testament, evidence to justify the acceptance of

¹ Opinions very similar to these existed in the early days of Christianity. Nominal converts to the religion of CHRIST, while professing to enjoy the “*liberty*” which He gives to His true disciples, ignored the fact that to be His disciples, they must not only believe in His doctrine but must put it into practice. And all His doctrine was founded on the primal Law of God, enlarged and definitely promulgated on Mount Sinai. Irenæus thus alludes to the subject: “For all those who are of a perverse mind, having been set against the Mosaic legislation, judging it to be dissimilar and contrary to the doctrine of the gospel, have not applied themselves to investigate the causes of the difference of each covenant. . . . And [maintained]

the Old Testament as the former part of GOD'S Covenant with man. Not only did our LORD frequently quote¹ from the Old Testament, but on the doctrine it contains His teaching was founded. He came to fulfil the Law and the Prophets, and to expound and enforce the Law given by Himself on Mount Sinai, and He empowered the Evangelists to explain still more fully the hidden meaning of the "Holy Scriptures."

The analogy of the two Testaments, each ratified by the shedding of blood, will be alluded to in the course of our study of the Sacred Page. I shall quote the opinions of Writers ancient and modern, chiefly of those who have studied the Bible in the languages in which the various Books were written, and whose profound learning and deep insight into the things which accompany salvation, entitle them to no small share of our confidence. It will be difficult to confine these quotations within due bounds, but the Readers of these pages may be

that the apostles preached the gospel still somewhat under the influence of Jewish opinions, but that they themselves are purer [in doctrine], and more intelligent than the apostles. . . . And in the course of this work I shall touch upon the cause of the difference of the Covenants on the one hand, and on the other hand, of their unity and harmony." "Irenæus against Heresies," Bk. iii., ch. xii.

¹ "There are about 287 direct quotations in the New Testament from the Old. If evident allusions are included, they amount to 627 or 836, according to whether some passages are considered allusions or independent statements." Rev. J. Baylee, D.D.

led to consult for themselves “the great minds of antiquity”¹ as well as modern Writers, who have borrowed from them; or, who studying the Holy Scriptures for themselves, have felt and thought as did their predecessors in the faith.

We start from the uncontroverted doctrine of the Christian faith, that JESUS CHRIST is the Founder of the Christian Religion, and that He is the Son of God. If we believe this, we are bound to believe that every word that proceeded out of His mouth *is true*, and if true we have no choice but to accept His teaching, or to bring upon ourselves the condemnation, that we ‘*love darkness rather than light.*’ With regard to the teaching of CHRIST’s own servants, appointed by Himself, to spread the knowledge of His Religion throughout ‘*all the world,*’ can it be for a moment supposed that their Divine Master, who is perfect in wisdom, would have allowed them by their preaching, or in their writings, to propagate any doctrines contrary to His own teaching.

¹ J. J. Gurney speaks of the great importance of the judgment of the early fathers respecting the meaning of passages in the New Testament, “because they were, many of them, men of eminent piety, sound religious principles and great learning, because they wrote when the original language of the New Testament was a living language, . . . and because from their antiquity, they were probably in possession of the earliest traditions respecting the actual meaning of the Apostles and Evangelists, in these passages of their writings which are now the subject of controversy. When we find among the

Listen to His words: '*What I tell you in darkness that speak ye in light, and what ye hear in the ear that preach ye upon the housetop.*' And again: '*The Comforter which is the Holy Ghost whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*' '*Howbeit when He the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself but whatsoever he shall hear that shall he speak, and He will show you things to come. He shall glorify me, for He shall receive of mine; and shall show it unto you.*' And the Risen SAVIOUR said: '*All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always even unto the end of the world.*' We must therefore believe that the Writers of the New Testament, these men whom God thus specially qualified to teach His truth, are worthy of our

fathers an unanimity of sentiment respecting the meaning of any such passages, a strong presumption is for all these reasons afforded, that the interpretation which they have adopted is just. Certainly it is much more likely to be correct than the ingenious inventions of those moderns who are not afraid, in support of some particular theological system, to force the words of Holy Writ from their simple, natural, and most intelligible meaning." "Biblical Notes," *infra*, p. 64, 2nd Ed. Most of these reasons apply with equal force to their interpretation of the meaning of the sense of the Old Testament.

implicit belief, and we must accept their teaching as the teaching of their **LORD** and Master.

Writing of the Evangelists, Irenæus says, "These have all declared to us that there is one God, Creator of heaven and earth, announced by the law and the prophets, and one Christ, the Son of God. If any one do not agree to these truths, he despises the companions of the Lord, nay, more, he despises Christ Himself the Lord; yea, he despises the Father also and stands self-condemned, resisting and opposing his own salvation, as is the case with all heretics."¹ And again when refuting the Ebionites, "who disparaged the authority of St. Paul from the writings of St. Luke," he writes: "Those, therefore, who do not accept of him [as a teacher] who was chosen by God for this purpose that he might boldly bear His name, as being sent to the forementioned nations, do despite the election of God, and separate themselves from the company of the Apostles. For neither can they contend that Paul was no Apostle when he was chosen for this purpose; nor can they prove Luke guilty of falsehood when he proclaims the truth to us with all diligence. It may be, indeed, that it was with this voice that God set forth very many Gospel truths, through Luke's instrumentality, which all should esteem it necessary to use, in order that all

¹ "Irenæus against Heresies," Bk. iii., ch. i. This and all quotations from the Early Fathers are taken from "The Ante-Nicene Christian Library." Clarke, Edinburgh.

persons, following his subsequent testimony, which treats upon the acts and doctrine of the Apostles, and holding the unadulterated rule of truth, may be saved. His testimony therefore is true, and the doctrine of the Apostles is open and stedfast, holding nothing in reserve.”¹

In the present day, it seems to be the tendency of many minds to regard the Old and New Testaments as if these two collections of writings had little or no dependence on each other. True they are often bound up together, but the fact of their being within the same covers does not make them essential parts of a whole. But strong is their mutual dependence, bound together as they are by ties that cannot be broken,—they are essentially one.² Those who lightly esteem the Old Testament record of the Creation, of the fall of man, of

¹ “Irenæus,” Bk. iii., ch. xv.

² “There is an error growing up in our time, closely allied to that false spiritualism which in the second century formed the essence of the heresy of Marcion, which draws a sharp line of distinction between the Old Testament and the New. . . . All such views, according to the principles which it will be my endeavour to establish, are founded upon a fundamentally erroneous conception and construction of the Bible. This divine record, comprising the two great divisions of the Old and the New Testaments, presents itself to the acceptance of mankind, as one organized whole; as an elaborate structure whose various parts conspire to the attainment of one definite end, the entire edifice being constructed according to one grand design. That one end is the salvation of man; that grand design is the economy of Redemption.” “The Inspiration of Holy Scripture,” W. Lee, D.D., 4th Ed., pp. 11, 12.

the promised Redeemer, of the faith and righteousness of God's children before the Law was given on Mount Sinai; in a word, they who attach little value to the history¹ of God's dealings with man from the Creation till the coming of CHRIST, seem to forget what CHRIST Himself has taught. Such Readers of Scripture look upon JESUS CHRIST as the Founder of a new Religion, upon new principles, and accepting that part of His teaching which appears to fit in with their own theories, they reject a great portion of His doctrine. They seem to forget that CHRIST said of these Writings, which they treat with indifference, that '*They are they which testify of me;*' and again, '*Had ye believed Moses ye would have believed me, for he wrote of me; but if ye believe not his writings how shall ye believe my words.*' Upon this subject Irenæus writes: "Wherefore also John does appropriately relate that the Lord said to the Jews, 'Ye search the Scriptures in which ye think ye have eternal life; these are they which testify of me, and ye are not

¹ "Let it once be allowed that we may declare any part of Scripture which seems to us improbable, or which does not approve itself to our notions of what revelation should be, 'a poem and nothing more,' and what security is there against the extremest conclusions of the mythologists? One book will be surrendered after another, and the final result will not be distinguished from that at which De Wette and Strauss professedly aim, the destruction of all trust in the historical veracity of the Scripture narrative." Canon Rawlinson's "Bampton Lectures," p. 13, 2nd Ed.

willing to come unto me that ye may have life,' John v. 39, 40. How therefore did the Scriptures testify of Him, unless they were from one and the same Father, instructing men beforehand as to the advent of His Son, and foretelling the salvation brought in by Him? 'For if ye had believed Moses ye would also have believed me, for he wrote of me,' John v. 46 [saying this] no doubt because the Son of God is implanted everywhere throughout his writings; at one time, indeed, speaking with Abraham, when about to eat with him; at another time with Noah giving him the dimensions [of the ark], at another enquiring after Adam, . . . and again when He became visible, and directed Jacob on his journey and speaks with Moses from the bush. And it would be endless to recount [the occasions] upon which the Son of God is shewn forth by Moses."¹ "But since the writings (literæ) of Moses, are the words of Christ, He does Himself declare to the Jews as John has recorded in the Gospel, 'If ye had believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, neither will ye believe my words.' He thus indicates in the clearest manner that the writings of Moses are His words. If then [this be the case with regard to] Moses, so also beyond a doubt, the words of the other prophets are His words, as I have pointed

¹ "Irenæus against Heresies," Bk. iv., ch. x.

out.¹ And again the LORD exhibits Abraham as having said to the rich man, with reference to all those who were still alive, 'If they do not obey Moses and the prophets, neither if any one were to rise from the dead and go to them will they believe him,' Luke xvi. 31. . . . Lest therefore we should incur the same punishment as these men, the Lord reveals [to us] their end, shewing at the same time that if they obeyed Moses they would believe in Him whom these had preached, the Son of God, who rose from the dead and bestows life upon us."² "But as many as feared God and were anxious about His law, these ran to Christ and were all saved."³

As soon as men's faith in the Old Testament gives way, so soon do they begin to find flaws in the New: they begin to doubt portions of God's mysterious dealings with His chosen people before CHRIST came to dwell on earth, and then they doubt portions of the teaching of CHRIST's chosen servants; they go even further than this, and practically disbelieve what CHRIST Himself has said. If our faith can receive the later portion

¹ In this passage Irenæus doubtless intends to convey the meaning of the words of the Apostle Peter, that '*Holy men of God spake as they were moved by the Holy Ghost*' (2 Peter i. 21); or again, '*the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow*' (1 Peter i. 11).

² Irenæus, Bk. iv., ch. ii. ³ Ibid.

of God's truth, surely it can accept the earlier. Truth, like the sunlight, is pure; brilliant are the coloured rays that make the perfect light; and a perfect vision is able to see all these separate rays when presented to it. If one ray were absent the light would not be pure. No such perfect spiritual vision is granted on earth, but the more we desire to see of God's truth the more will be revealed to us. The more we study the Old Testament in connection with the New, the clearer will its truths become. The light of the SAVIOUR's teaching shines on the ages that are past, and in that light much that would otherwise be seen but dimly, stands out in bold relief. There are some things that we cannot understand which we must be willing to leave, mysteries in God's dealing with this world and its inhabitants; mysteries which we may well believe will be made clear when faith is changed to sight, '*For now we see as through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known.*' "If therefore . . . we leave some questions in the hand of God, we shall both preserve our faith uninjured and shall continue without danger; and all Scripture which has been given to us by God shall be found by us perfectly consistent; and the parables¹ shall harmonize with those passages which are perfectly plain, and these statements, the meaning of which

¹ Not the parables of our LORD, but teaching conveyed in symbolic or figurative language, "dark sayings."

is clear, shall serve to explain the parables, and through the many diversified utterances [of Scripture] shall be heard one harmonious melody, praising in hymns that God who created us."¹

Are we not bound to believe in the authenticity and genuineness of those Writings from which our **LORD** quotes? We know that these Writings were held in the utmost veneration by the people among whom He lived, whose nature and nationality He, the Son of God, took upon Him; a veneration only to be exceeded by that which our Lord Himself expressed. Would **He** not have warned His friends, His disciples, against believing in these Scriptures if they contained false statements or doctrines, lest they should continue to spread them to all future ages? Our **LORD** knew that another "Volume of the Book" would be "written of Him," a Book which in His personal absence, would be the comfort of His children to all generations. Surely the value that our **LORD** and Master set upon the "Holy Scriptures" must be their real value.

Let us pray that this mind may be in us, which was also in Christ Jesus our **LORD**, Who has promised that we shall be guided into all truth by Him Who is the Spirit of Truth.

One subject, the pre-existence of **CHRIST** before His Incarnation, will chiefly engage our attention; and as this glorious theme opens out before our

¹ Irenæus, Bk. ii., ch. xxviii.

earnest thought, we shall find that in the Old Testament and the New the same truth is unfolded.

Through the older Records comes our knowledge of the first Revelation of God to man; and although their own internal and external evidence is sufficient to establish the truth of the statements they contain, yet in the later Records, we find the full corroboration of those truths, because the Son of God by His teaching, in which He drew so largely from these Scriptures, has Himself set His seal upon them.

While dwelling upon this marvellous subject, our Redeemer's pre-existent Godhead,¹ one of the deepest mysteries of our Religion comes before us—the doctrine of the Holy Trinity, as set forth by our LORD when He commanded His disciples

¹“The *Father* is in the deepest and most comprehensive sense of the expressions, the Creator, the *Son*, the Redeemer, the *Holy Spirit*, the Sanctifier. The FATHER originates, the SON mediates, the HOLY SPIRIT consummates. In order to complete our views of the scriptural evidences which bear upon the present subject, I have now to observe that although this threefold distinction in the Divine nature is the most clearly revealed to us in the New Testament, yet there are also various passages in the sacred writings of the Old Testament which appear to indicate a plurality in the *One God*. It is a circumstance which cannot, I would submit, be satisfactorily explained on any merely grammatical principle, that Jehovah is sometimes described in the Old Testament as the ‘*Living Ones*,’ and the ‘*Holy Ones*,’ see Jer. xxiii. 36; Prov. ix. 10, xxx. 3; Comp. Eec. xii. 1, etc., Hebrew Text.” “Essays on the evidences, doctrines and practical operation of Christianity,” p. 153. J. J. Gurney, 1825.

saying, ‘*Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*’¹ “The Father’s Word, therefore, knowing the œconomy (disposition) and the will of the Father, to wit, that the Father seeks to be worshipped in none other way than this, gave this charge to the disciples after He rose from the dead: ‘Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;’ and by this He showed that whosoever omitted any one of these failed in glorifying God perfectly. For it is through

¹ “This assertion of the Divinity of Jesus Christ depends on a truth beyond itself. It postulates the existence in God of certain real distinctions having their necessary basis in the Essence of the Godhead; that Three such distinctions exist is a matter of Revelation: in the common language of the Western Church, these distinct forms of Being are named Persons. Yet that term cannot be employed to denote them without considerable intellectual caution. . . . According to the terms of the Catholic doctrine, the same Essence belongs to Each of the Divine Persons. . . . His Self-Revelation has for its basis these eternal distinctions in His nature, which are themselves altogether anterior to, and independent of any relation to created life. . . . These Three distinct Subsistences, which we name FATHER, SON and HOLY SPIRIT, while they enable us the better to understand the mystery of the Self-sufficing and blessed life of God, before He surrounded Himself with created beings, are also strictly compatible with the truth of Divine Unity. And when we say that JESUS CHRIST is God, we mean that in the man CHRIST JESUS, the Second of these Persons or subsistences, one in essence with the First and with the Third vouchsafed to become incarnate.” “Bampton Lectures,” p. 32. 9th Ed. Canon Liddon.

this Trinity ($\tau\rho\iota\alpha\delta\omega\zeta$) that the Father is glorified. For the Father willed, the Son did, the Spirit manifested. The whole Scriptures then proclaim this truth."¹

I am deeply conscious of my inability adequately to write upon such a theme; I have been induced to do so, partly by the earnest desire to lead any who may read these pages to a closer and more loving study of the Sacred Volume, and partly because I am not aware of any book especially devoted to the subject of the Theophanies ("direct appearances of a Person in the Godhead") and the immediate Revelations of God Himself as recorded in the Old Testament.

It is a subject on which the believing student of God's written Word, from the earliest days of the Church, has delighted to ponder, and beginning from the Fathers down to the present time, very much has been written on this glorious portion of Bible History. There are many works of immense interest and value which treat upon it more or less fully; but these are for the most part large and elaborate; and we do not know of any small book on this grand series of events.

As we study these accounts with the faith of a little child, does not their intrinsic grandeur become more and more evident? Does not our faith grow till we can fully believe in the reality of these scenes, and adore God, Who has caused us to know

¹ "Against the Heresy of one Noetus," 14, Hippolytus.

so much of His converse with our race in the earliest days? Does not our faith go beyond this and reach forward to the invisible but no less certain future, and undoubtingly believe that '*This God*,' of Whom David wrote, '*is our God, and that He will be our Guide even unto death*,' and afterwards will receive us into His glory?

We desire to trace the history which God has given us in the Old Testament, of His making Himself known to His creature man, whether by Voice, or Vision, or Personal Appearance. I say the *history*, for we are examining this portion of the Sacred Narrative, not so much in its strictly Theological aspect as in its connection with Religion—that Religion which Jehovah gave to the people whom He chose, and to whom “were committed the oracles of God.”¹ Necessarily must the history of the Israelites to some extent be brought in, as well as the personal history of a few conspicuous characters, conspicuous as having been selected by the **LORD** to receive Revelation immediately from Himself, and to be His witnesses to the truth of it throughout all future ages.

¹ Rom. iii. 2. “The phrase ‘Oracles of God’ is employed by Philo to denote not only the Pentateuch, but also the Book of Joshua; and therefore must be understood to apply to the entire Old Testament as a generic term. Now this is the very expression employed by St. Paul in my text to describe the inestimable value of the treasure committed to the Jews; and the word is of no unfrequent use in the New Testament, in the same sense.” “The Inspiration of Holy Scripture,” 4th Ed., p. 61, W. Lee, D.D.

We would state at the outset, in order to prevent any misapprehension, that we use and apply the name *God*,¹ as it is used and applied in the Bible, and that when commenting on those portions of Holy Scripture, which allude to the appearing of *God* in visible Form to man, we remember that the *LORD* said to Moses, '*Thou canst not see my face for there shall no man see me and live,*'² and that *JESUS CHRIST* Himself said, when speaking of the *FATHER*, '*Ye have neither heard His voice at any time nor seen His shape.*' '*No man*,' said *St. John*, '*hath seen God at any time.*'³ But the next sentence clears away the apparent contradiction: '*The only begotten Son which is in the bosom of the Father, He hath declared Him.*' In the Inspired Volume there are no *real* contradictions, and even as we believe that *God* was manifest in the flesh, so we believe that *He* held converse with the Patriarchs; '*that He spake unto Moses, face to face as a man speaketh unto his friend,*' that *He* was none other than '*God our Saviour.*' As we believe that it pleased *Him* to become partaker of flesh and blood, to be made in all

¹ "If the Father and the Son are alike to be invoked, I shall call the Father '*God*,' and invoke Jesus Christ as '*Lord*' [Rom. i. 7]. But when Christ alone is [mentioned] I shall be able to call him '*God*,' as the same Apostle says, 'Of whom is Christ who is over all, God blessed for ever.'" *Tertullianus adversus Praxeau*, ch. xiii.

² *Ex. xxxiii. 20.* ³ *John i. 18, and 1 John iv. 12.*

points like unto His brethren, sin only excepted and to dwell for more than thirty years on earth so we believe that whenever it pleased Him Jesus could appear and speak ‘*face to face*’ with any of His servants: while it was equally true that ‘*no man should see God*’ the Son, that is to say in the fulness of His glory, ‘*the glory that He had with the Father*,’ and live.

We desire to approach this subject with humble and reverent devotion; but we know that it is God’s will that we should search the Scriptures which testify of Him; we believe in God the FATHER, God the SON, and God the HOLY GHOST, and that these Three are One. And is it not our highest privilege to learn that which God has in infinite love condescended to teach us of Himself? The more we dwell upon the subject the larger and wider does it become,—can it be otherwise, if in reverence and deep humility, we approach this grandest of all themes which it is permitted to the mind of man to contemplate, a theme of which the culminating glory is CHRIST crucified? He Who was promised as the Redeemer before man was driven out of Eden; ‘*The Lamb slain from the foundation of the world*,’ ‘*the Alpha and Omega, the beginning and the ending*.’

In its sublimity it is altogether beyond our finite comprehension, “past finding out,” but in another sense, and blessed be God for this, ‘*that which*

sh been revealed, belongs unto us and to our children,' even to those to whom the LORD has given 'the spirit of wisdom and revelation in the knowledge of him,' and to those who are 'filled with the knowledge of His will in all wisdom and spiritual understanding.'

It is also written that 'the secret things belong unto the Lord our God.' That which in His inscrutable counsel God has hidden, we by no power which He has given us, can possibly find out. During this life we see but darkly, yet how much more light and knowledge has been bestowed upon us in this glorious dispensation, when much that was hidden from the Jewish Church, has been made known to us. 'Things that had been kept secret from the foundation of the world,' are by the Gospel and preaching of Jesus Christ, 'according to the revelation of the mystery which was kept secret since the world began . . . made manifest, and by the Scriptures of the Prophets according to the Gospel of the everlasting God made known to all nations for the obedience of faith.'

If therefore we study the Bible as a whole, comparing the Old Testament with the New, and especially where we meet with the same form of expression, the same style of imagery and words as nearly as possible identical, applied to the same subject, we shall find, if we may use the simile, that one chain binds its many parts together, and in each link of that chain there is engraved a hieroglyph, and these taken in their right order, can be read either backward or forward—'The Word of

God.' The more attentively we examine this Sacred Writing with the help of the HOLY SPIRIT, the more shall we learn of its priceless wisdom.

There is no flaw in the chain of evidence, and on the clasp that binds the beginning and the end together, we shall read written in letters of light—
‘Jesus Christ, the same yesterday, to-day and for ever.’
‘The Lord God Almighty, which was, and is, and is to come.’

CHAPTER II.

INTIMATIONS OF THE DOCTRINE OF THE TRINITY
IN THE OLD TESTAMENT.

“In the beginning God created the heaven and the earth.
And the spirit of God moved on the face of the waters.”
Gen. i. 1, 2.

“In the beginning was the word, and the word was with
God, and the word was God.”

“All things were made by him, and without him was not
anything made that was made.” John i. 1, 2.

“Jesus said unto them, verily, verily, I say unto you, before
Abraham was, I am.” John viii. 58.

“For David himself said by the Holy Ghost, the Lord said
to my Lord, sit thou on my right hand till I make thine enemies
thy footstool.” Mark xii. 36.

CHAPTER II.

INTIMATIONS OF THE DOCTRINE OF THE TRINITY IN THE OLD TESTAMENT.

LET us now consider the meaning of our LORD's own words—grand in their simplicity—words which He addressed to the Jews after proclaiming Himself the '*Light of the World.*'¹ The Jews having boasted that Abraham was their father, our LORD said unto them, '*Your father Abraham rejoiced to see my day, he saw it and was glad;*'² and again, '*Verily, verily, I say unto you, before Abraham was, I am.*'³ Here are two positive statements coming from the LORD Himself: in the former He tells us that '*Abraham rejoiced to see his day, and that he saw it.*' Not only with prophetic gaze did the patriarch behold '*the day of the Lord,*' when '*by faith he saw the promises afar off, and embraced them,*' but with mortal eye he saw the LORD, and the LORD '*talked with him.*'⁴

The way in which the presence of God was made known, is a subject on which there is great diversity of opinion: whether all the appearances were

¹ John viii. 12. ² Ibid, 56. ³ Ibid, 58. ⁴ Gen. xviii. 22.

real and objective,¹ or whether some were impressions produced on the mind, subjective only. Whichever view be taken, the truth remains the same, that God made His Presence to be seen and felt in some extraordinary manner, and immediately communicated His will to man.

We must leave the consideration of this portion of the subject for the present, and take the second text which refers to time, '*before Abraham was.*' Observe the *emphasis* which our LORD gives to this statement, '*Verily, verily, I say unto you, before Abraham was, I am.*' In these words there is deep significance for us, for they came from the lips of Him who spake '*as never man spake;*' and He Himself tells us that before Abraham was, I AM.

¹ "Christianity (including therein the dispensation of the Old Testament, which was its first stage) is in nothing more distinguished from the older religions of the world than in its objective or historical character. . . . There (in the religion of the Bible) whether we look to the Old or the New Testament, we find a scheme of doctrine which is bound up with facts, which depends absolutely upon them; and which is null and void without them, and which may be regarded as, for all practical purposes, established, if they are shewn to deserve acceptance. . . . As a religion of fact, and not merely of opinion—as one whose chief scene is this world, and whose main doctrines are events, exhibited openly before the eyes of men—as one moreover, which instead of affecting a dogmatic form, adopts from first to last, with very rare exceptions, the historical shape, it comes necessarily within the sphere of the historical enquirer, and challenges him to investigate, according to what he regards as the principles of his science." Canon Rawlinson's "Bampton Lectures," p. 1, 2nd Ed.

To the Old Testament we must look for the first intimations of the existence of CHRIST ‘*before Abraham was*,’ and assuredly we *shall* find them in those Scriptures which testify of Him, the LORD God of Israel from everlasting to everlasting is God.

Little comparatively is revealed in the Old Testament of the Triune Jehovah, doubtless because the Jews were taught to worship the One God, as distinguished from the heathen nations around, who addressed their worship to many false gods, each perhaps the embodiment of some moral or mental attribute. Yet we find in the beginning of the Bible, indications of a Plurality of Persons in the Godhead; and surely amongst the chosen people there were some who had a knowledge of the FATHER and the SON, and the HOLY GHOST, especially the prophets, in whom ‘*the spirit of Christ was*,’ when ‘*it testified beforehand of the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us did they minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven.*’¹ That the doctrine of the Holy Trinity² was foreshadowed in

¹ 1 Peter i. 11.

The use of the word “Trinity” is sometimes objected to, because the *word* is not found in the Bible: but how can the *Doctrine* of the TRIUNE JEHOVAH be more clearly and briefly stated? An expression *adopted* and *understood* by the universal Church of Christ from very early times, need not now perplex or disturb the believer in this glorious doctrine.

the Old Testament was the almost universal opinion of the Fathers of the Christian Church. It is, we trust, the opinion of Christians generally in the present day; but it is not as often perhaps, as in former times, brought to the forefront, except in books beyond the reach of many, or in volumes too lengthy for the general Reader.

To discuss the origin of the various Hebrew Names by which God has been pleased to reveal Himself, or His Attributes, the relation of Jehovah to Elohim, "the peculiar appropriateness of the use of each name,"¹ "the union of the two proving identity" would take us beyond our depth, beyond our scope. We can only briefly allude to the meaning of two or three names of God, names through which learned men, well acquainted with the Hebrew language, believe that God intended from the beginning of His revelation to man, to convey an intimation of the Plurality, yet the Unity of the Godhead.²

¹ "Hengstenberg on the genuineness of the Pentateuch," translated from the German by T. E. Ryland.

² "Divinity, Trinity and Eternity are stamped upon every page of the inspired Scriptures." See Thomas Newberry's invaluable edition of the Authorized Version, where (amongst many very important helps towards a more accurate understanding of the Hebrew Scriptures) Divine names and titles are distinguished, so that the English reader can tell at a glance whether the singular or plural name for God is used, or wherever Jehovah occurs, or where any distinguishing attribute is included in the name of God. The New Testament is treated in similar way.

The first verse of Genesis states that '*In the beginning God created the heaven and the earth.*'¹ "Here the Hebrew word for God is Elohim, and this word Elohim, which is generally throughout the Old Testament rendered God, is a plural noun, and yet is here and elsewhere joined to a singular verb."² "Elohim answers to our own word *God* or *Deity*, and is therefore used of false Gods as well as the true. *Jehovah* stands for the Personal, living, Self-revealing Being, and is explained in these two passages, (Ex. iii. 14), 'I am, that I am,' and (xxxiv. 6), when the **LORD** said, 'I will proclaim my name before thee, proclaim Jehovah, Jehovah God (El) merciful and gracious, long-suffering and abundant in goodness and truth,' and can therefore be applied to none but the One true and eternal God, as is said, 'I am Jehovah: that is my name, and my glory I will not give to another.' This distinction is strongly marked in the words of Elijah, 'If Jehovah be Elohim follow him, if Baal then follow him.' Here it would be impossible to interchange Elohim for Jehovah, or to say 'if Baal be Jehovah.' There is an essential difference in

¹ In Gen. ii. 4, after the second and fuller account of the creation, the union of the two names, the **LORD** God, occurs for the first time. "The Hebrew doctors observe that Jehovah Elohim (**LORD** God) joined together is the full and perfect name of God, and therefore fitly reserved till this place, 'when the works of God were perfected.'" Bp. Patrick.

² Dr. Wells, see D'Oyly and Mant.

significance, and though Jehovah is the true God, and the true God Jehovah, and therefore sometimes either might be used, yet in consequence of the essential difference, there are cases where there is a peculiar propriety in using one rather than the other; and there are other cases in which one must be used, and the other cannot. . . . As Jehovah signifies the self-revealing, that word can never occur in the mouth of those to whom He has not revealed Himself, nor ordinarily in the mouth of Hebrews speaking to such, and therefore when Moses and Aaron used it to Pharoah they add 'God of Israel,' to make it intelligible. But still Pharoah asks, 'Who is Jehovah? I know not *Jehovah*;' and they explain 'the Elohim, the God of the Hebrews hath met us.' . . . Jehovah the Self-revealer, and Elohim the Almighty Creator are one. Therefore in the first chapter *Elohim* is used throughout. The Deity is the Creator, but in approaching that part of the narrative where the personal God enters into relations with man, and where *Jehovah* was necessary, Moses writes the name and says, 'Jehovah Elohim, the Lord God.' Had he suddenly used *Jehovah* alone, there might have been a doubt whether *Jehovah* was not different from Elohim. The union of the two names proving identity, and this being proved from the fourth chapter, Moses drops this union, and sometimes employs *Jehovah* and sometimes

Elohim, as occasion, propriety and the laws of the Hebrew language require.”¹

In the second verse of the first chapter it is written that ‘*the Spirit of God moved on the face of the waters.*’ Who was this Spirit but that HOLY SPIRIT, to Whose power and influence frequent reference is made as Old Testament history flows on? Even the Spirit of God Whom the Son of God in after ages promised should dwell with His own; that ‘*Spirit of truth whom the world cannot receive, because it seeth Him not, neither knoweth Him,*’ and who came on the day of Pentecost. As we trace the history of God making Himself known, we shall, I think, find that not only was our SAVIOUR GOD Personally manifest to His people, but that He committed the guidance of His early Church to the HOLY GHOST: as after His Incarnation and Resurrection, He, in a fuller and more manifest manner, committed His church of the new dispensation. Whether the HOLY GHOST was ever manifested or not, is a question upon which we do not enter; but there were many who like David realized His Presence, and who like David could pray, ‘*Take not thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit.*’²

Not only is the existence of a Plurality of Beings

¹ Dr. McCaul in “Aids to Faith,” edited by Dr. Thompson, Bishop of Gloucester.

² Ps. li. 11, 12.

conveyed in the name Elohim, which name only is used in the first chapter of Genesis, but in the twenty-sixth verse we find the plural pronoun and the plural verb, ‘*And God said let us make man in our image, after our likeness.*’¹ Dr. Gill says, “These words . . . are spoken by God the Father to God the Son and God the Holy Ghost, Who were each of them concerned in the creation of all things, and particularly of man. . . . Philo the Jew acknowledges that the words declare a plurality, and are expressive of others being Co-workers with God in the creation.” “The ancient Christians,” writes Bishop Patrick, “looked upon this as a plain intimation of the Plurality of Persons in the Godhead,” and quotes Ephiphanius, who says, “This is the language of God to His Word and Only begotten, as all the faithful believe.”² St. Chrysostom concludes an observation on the same passage in the following eloquent words: “Who else but he, the Angel of the Great Council, the Wonderful Counsellor, the Mighty One, the Prince of Peace, the Father of the future age, the only begotten Son of God, the equal to his Father in essence, by whom all things were made?”³

Immediately after Adam had disobeyed the command of His Creator, and had eaten of the tree of knowledge, ‘*The Lord God said, behold the man is become as one of us, to know good and evil.*’ On

¹ Gen. i. 26.

² D’Oyly and Mant.

³ Ibid.

this text Justin Martyr writes, “Again, when the Scripture records that God said in the beginning, ‘Behold Adam is become like One of us,’ this phrase ‘like One of us,’ is indicative of number, and the words do not admit of a figurative meaning, as the Sophists endeavour to affix on them, who are able neither to tell or understand the truth.”¹

When the inhabitants of the earth had greatly increased, and when in their wisdom and strength they were proposing to ‘*build a city and a tower, whose top may reach unto heaven*,’ the LORD said, ‘*Go to, let us go down and there confound their language, that they may not understand one another’s speech.*’²

“In the last verse of the eleventh Psalm, ‘the righteous LORD loveth righteousness: His countenance doth behold the upright,’ the pronoun which we translate His, is in the Hebrew a plural pronoun, where many Christians see an indication of the Plurality of Beings in the Godhead—if this be so, here is an instance of the oneness of Elohim and Jehovah.”³

When the Prophet Isaiah ‘*saw also the Lord sitting upon a throne*,’ he ‘*heard the voice of the Lord saying, Whom shall I send and who will go for us?*’⁴ Here again “God speaks in the plural number.” “The Targum renders it the voice of the Word of

¹ “Dialogue with Trypho,” Justin Martyr, ch. xxix.

² Gen. xi. 7. ³ Liddon’s “Bampton Lectures.”

⁴ Isa. vi. 1, 8.

the LORD, as if it was the second Person, the Word, that was heard speaking;" but Dr. Gill thinks it is rather the voice of the first Person, saying whom shall I send, "addressing the Son and Spirit, who, 'tis certain were concerned in this mission." "That it was the *Son of God*, whose glory appeared to him (Isaiah) and through whom therefore the Father was manifested, is directly asserted by an inspired Evangelist (John xii. 41). And that it was the Holy Ghost from whom the prophet received his commission, we may learn from the express declaration of the Apostle Paul (Acts xxvii. 25). Can we not therefore discern in the *theology* of Scripture a substantial reason why the Seraphim who then surrounded their LORD cried, saying, 'Holy, holy, holy is Jehovah of hosts!' and why Jehovah Himself was afterwards heard to say, 'Whom shall I send, and who will go for Us?' . . . I would invite the reader's attention to the very remarkable fact, that throughout the greater part of the Old Testament (that is to say, in upwards of two thousand instances) God is described as a plural substantive. This plural substantive is very usually connected with the name *Jehovah*; and its other adjuncts also, whether they are verbs, adjectives or pronouns, are almost universally placed in the singular number. . . . Now if we are led to inquire what is that plurality which subsists in the *One Indivisible Jehovah*, the New Testament answers, the FATHER and the SON

and the HOLY GHOST. . . . In the Hebrew Scriptures also there is much which accords with this doctrine, and which appears to indicate in no ambiguous manner a Plurality in the Divine Essence—in THE ONLY TRUE GOD. . . . But in the doctrine that the FATHER, the Son, and the HOLY GHOST are GOD—the true God, Jehovah, the Supreme Being, the Maker and Governor of the Universe, or in other words, that God has been pleased to manifest Himself to us as the FATHER, the Son, and the HOLY SPIRIT—there is nothing that really contravenes His Unity, nothing which can in any degree involve our partaking in the errors of an idolatrous system. God is an Infinite Being. The mode of that union and of that distinction, which as Christians we believe to subsist in Him, is placed far beyond our limited comprehension. . . . It never can be a fit subject either for the speculation or for the definition of men. But the doctrine that there is such a unison, and that there is such a distinction, will not cease to be regarded as of inexpressible value by those persons who bow with reverence before the divine authority of the Sacred Records, and who are from their own experience aware of its *practical* influence and operation.¹ “In the repeated ‘Holy, holy, holy is

¹ “Essays on the Evidences, Doctrines, and Practical Operation of Christianity,” by Joseph John Gurney (1825), pp. 154-159. I am induced to give the above somewhat long extract—hoping that the authority of the writer will have

the Lord God of hosts,' which was the cry of the Seraphim, there may be conveyed threefold adoration and praise to the Triune Jehovah."¹

These expressions conveying plurality were surely no accidental form of speech, but were used to veil, through the medium of language, the truth, which in the fulness of time was to be made known, when CHRIST came and revealed the FATHER, and promised the HOLY GHOST, the COMFORTER.

We bring this portion of our subject to a close with a quotation from Bishop Horne, which seems to us a beautiful comment on the texts which have passed under brief review, and a fit introduction to those which follow. After alluding to those expressions which occur in Genesis, he writes: "These plural forms, thus used by the Deity, demand our attention;" and after treating of two solutions that obtained, he says, "It is a phrase that can have no meaning unless there be more Persons than One concerned. What then should hinder us from accepting the third solution given by the best expositors, ancient and modern, and drawn from this consideration, that in the Unity of the Divine Essence there is a Plurality of Persons, Co-equal and Co-eternal, who might say with truth and propriety, 'Let us make man,' and 'man is become as one of

due weight with any who may for a moment doubt that the doctrine of the Holy Trinity is not fully accepted, and rejoicingly believed in by the Society of Friends.

¹ Canon Liddon's "Bampton Lectures."

us.' Of such a Personality, revelation informs us, it is that upon which the economy of man's redemption is founded: his creation, as well as that of the world, is in different passages attributed to the Father, to the Son, and to the Holy Ghost. What more rational than to suppose, that a doctrine so important to the human race was communicated from the beginning, that men might know whom they worshipped, and how they ought to worship? What other good and sufficient reason can be given, why the name of God, in use among believers from the first, should be likewise in the *plural* number connected with the verbs and pronouns in the singular. It is true, we Christians with the New Testament in our hands, do not want these arguments to prove the doctrine; but why should we overlook or slight such evidence of its having been revealed, and received in the Church of God from the foundation of the world? It is a satisfaction, it is a comfort, to reflect, that in this momentous article of our faith, we have Patriarchs and Prophets for our fathers; that they have lived and that they died in the faith of it; that the God of Adam, of Noah and of Abraham, is likewise our God, and that when we adore Him in Three Persons, and 'give glory to the Father, and to the Son, and to the Holy Ghost,' we do 'as it was in the beginning, is now, and ever shall be.'"¹

We now pass on to some of those passages

¹ In "D'Oyly and Mant's Commentary."

which were doubtless intended to convey still further knowledge of this Divine revelation to the Church in those early days: the revelation of the Plurality of Persons in the Godhead.¹

From the time that the L ORD appeared unto Abraham we find constant allusions to "the Word of the L ORD;"² and He is described as possessing the power and the attributes of the Deity. In those days the truth thus taught was probably far less appreciated than in our own; for as we have already said, *we* read the Old Testament in the light of the fuller Revelation granted to us through JESUS CHRIST, and the more we read the more we feel that the teaching of the Old Testament harmonizes with the teaching of the New. To use Augustine's words: "If the sense of the Old Testament became patent in the New, it was because the New Testament was already latent in the Old."³

The stream of Revealed Truth has flowed un-

¹ "To take one example: the same Hebrew word which is used in the first verse of the fifteenth chapter of Genesis, occurs in the fourth and sixth verses of the thirty-fourth chapter, and although in the same passages we do not often find reference to the Three in One, *we do find* that there is constant reference to each Person of the Triune Jehovah."

² "There is the constantly recurring expression, 'the Word of the Lord ;' a phrase which, whether it be as the Targums and some of the most eminent commentators hold, a synonym for the manifested Logos or not, must imply the presence of a Divine Element in the thing spoken." "The Divine Authority of the Pentateuch," Rev. D. Moore.

³ Canon Liddon's "Bampton Lectures," p. 46.

interruptedly on, ever widening and deepening, until God saw that the stream was deep enough for His children while they are pilgrims on earth; and to every one who is thirsting after truth the invitation is: '*Let him that is athirst come, and whosoever will, let him take of the water of life freely.*'

In the sixth chapter of the Book of Numbers there is an express command from the **LORD**, '*Who spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise shalt thou bless the children of Israel: the LORD bless thee and keep thee: the LORD make his face shine upon thee and be gracious unto thee: the LORD lift up his countenance upon thee and give thee peace. And they shall put my name upon the children of Israel; and I will bless them.*' "The repetition of this name three times, and that with a different accent in each of them (as R. Menachem observes), hath made the Jews themselves think there is some mystery in it, which we understand though they do not. For it may well be looked upon by us as having respect unto the Three Persons in the Blessed Trinity, who are One God from whom all blessing flows unto us (2 Cor. xiii. 14). This mystery, as Luther wisely expresses it (upon Psalm v.), is here *oculite insinuatum, secretly insinuated.*"¹ Canon Liddon considers that "in this

¹ Bishop Patrick. See Gill, Scott, and other authors for the same opinion. The Targum of Jonathan on the last verse is, "And they shall bestow the benediction of thy name upon them, and I by my Word shall bless them."

form of blessing, the true sense of the comparatively indeterminate language which occurs in the beginning of Genesis is more fully explained. . . . Here then we discover a distinct limit to the number of Persons Who are hinted at in Genesis as being internal to the Unity of God. The Priest is to repeat the Most Holy Name Three times. The Hebrew accentuation, whatever may be its date, shews that the Jews themselves saw in this repetition the declaration of a mystery in the Divine Nature. Unless such a repetition had been designed to secure the assertion of some important truth, a single mention of the Sacred Name would have been more natural in a system, the object of which was to impress belief in the Divine Unity on an entire people. This significant repetition, suggesting without distinctly asserting, a Trinity in the Being of God, did its work in the mind of Israel. . . . Within the Uncreated and Unapproachable Essence, Israel could plainly distinguish the shadows of a Truth which we Christians fully express at this hour, when we acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty worship the Unity.”¹

Read by the light of fulfilled prophecy a fuller beauty shines forth from the Psalms, and Christians rejoicingly praise the Triune JEHOVAH in the words of the Saints of old.

¹ Canon Liddon's “Bampton Lectures,” pp. 51, 52.

In the second Psalm, seventh and eighth verses, we find the SON of GOD, the Anointed King, publishing the decrees of GOD the FATHER—joyous tidings, that to Himself would be given all the nations of the earth for His inheritance. And the last verse contains the solemn warning that we must be reconciled to Him : ‘*Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little.*’ The whole Psalm is prophetic of CHRIST, but probably many in that day understood its import ; for David ‘*and others died in faith,*’ and are now ‘*among the cloud of witnesses,*’ witnessing, and it may be, ‘*ministering to them who shall be heirs of salvation.*’

In the thirty-third Psalm we read, ‘*For the word of the LORD is right ; and all His works are done in truth. He loveth righteousness and judgment : the earth is full of the goodness of the LORD. By the word of the LORD were the heavens made ; and all the host of them by the breath of His mouth.*’¹ Commenting on

¹ “If then, said he, the world was made by Him according to the word of the prophet, ‘*By the Word of the LORD were the heavens made,*’ then this is the Word that was also made manifest. We accordingly see the Word incarnate, and we know the FATHER by Him, and we believe in the Son (and) we worship the HOLY SPIRIT. Let us then look at the testimony of Scripture with respect to the announcement of the future manifestation of this Word.”—“St. Hippolytus, Archbishop and Martyr. Against the Heresy of Noetus.” “It is true that the world was created by the ‘word’ or ‘fiat’ of God. . . . It is also true, that by the ‘instrumentality of the eternal Word and the Spirit, the old heavens and earth were made ; as also the new heavens and the new earth, which shall succeed them.’” “Bishop Horne on the Psalms.”

this verse, Dr. Gill says that all things were made by the essential word of God, the LORD JESUS CHRIST, and to Him as the Word of God is the Creation of all things frequently ascribed; and by the Spirit or breath of JEHOVAH is meant the SPIRIT of God, or third Person of the Trinity. “ In the twentieth and twenty-first verses the Targum paraphrase is, ‘we have waited for the redemption of the Lord;’ ‘ For our heart shall rejoice in His Word,’ the Lord Jesus Christ.”¹

¹ “ Among the momenta of the Targums there is one of such great importance to the Christian Theologian, that it would be unpardonable to omit it in these brief notices: I allude to the remarkable use in them of the title, ‘**מִמְרָא דָי**’ ‘The Word of the Lord.’ . . . This appellation is employed in the Targums with such an intimacy of relation to the Almighty, as to render it in many cases a synonym for the Divine Name itself; and the question is whether it is not used to express a hypostatic distinction in the Infinite subsistence; whether the monotheism of the Ancient Jews precluded the belief in a Plurality of Persons in the Godhead; whether in brief, the Memra da Yeya, be not equivalent with the *Λόγος τοῦ Θεοῦ* of the Gospel of St. John. . . . The Targumists sometimes use this form *Memra da Yeya*, to denote the energy of God in action, as when the Word is said to give forth the snow and floods (Job xxxvii. 10), or when the LORD sends forth His Word as arrows for the destruction of the wicked (Psalm xviii. 5), or by His Word He founds and builds up the heavens (Isaiah xlvi. 12). . . . In other places, moreover, it signifies the Divine Wisdom displayed in the dispensations of Providence; as when the Word of the LORD is said to deliver the law, to punish the guilty, and to be the helper of the good. But though he who considers even these examples, will find it difficult to divest them of the idea of substantial Personality, he will meet with a variety of other passages in which the phrase

And again he says, on the words “‘Verily he is a God that judgeth in the earth’ (Ps. lviii. 11), that the words in the Hebrew text are in the plural number, ‘*Gods that judge*;’ and that it is expressive of a Trinity of persons in the Godhead. The Father is judge of all, though he does not execute judgment, but has committed it to the Son—who is judge of quick and dead; and the Spirit judges, reproves and convinces the world of sin, righteousness and judgment.”

In Psalm civ. is a grand and poetical account of

in question is only used to express the presence and agency of a real PERSON. . . . With this personal import, the term is commonly used in the Targums to denote the Divine Being in Self-manifestation; for example, to Adam and Eve in Paradise (Gen. iii. 8), to Abraham at Mamre (Gen. xviii. 1, Jerusalem Targum), or to Israel in the wilderness, in the pillar of cloud and fire (Deut. ix. 3, Ex. xiii. 21; Jon.); and to Job out of the whirlwind (xlii. 12, Job xxxviii. 1). The visible manifestation of the Divine Presence, known in Hebrew by the name of the Shekinah, is not infrequently identified in the Targums with the Memra. . . . Yet is this manifested God so spoken of as to indicate a distinction between Him and God considered in another personality, as one who is sent to distinguish from the sender.” “For the identification of the Memra with the Angel, ‘the Angel of the Covenant,’ ‘The Angel who redeems,’ ‘The Angel Jehovali.’” J. W. Etheridge gives many quotations from Philo and the Targums, to prove an historic and uncontrovertible fact, that the Jews of the Ante-Apostolic Age believed in a Divine Personality in the Godhead, whom they distinguished from Another therein by the Appellation of ‘The Word.’ “The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch, with fragments of the Jerusalem Targum, from the Chaldean,” by J. W. Etheridge.

the creation. The inspired writer begins his song, “ his meditation upon the mighty power of God,” with the words: ‘*Bless the LORD, O my soul. O LORD my God thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain.*’ Here the Psalmist addresses JEHOVAH as his Lord. Throughout the whole Psalm CHRIST is the Divine Person addressed, as appears from verse five. It is quoted and applied to Him in the Epistle to the Hebrews (ch. i. 7).¹

Towards the close of this grand anthem, this tribute of thanksgiving and praise, are these words; “*Thou sendest forth thy Spirit [thy breath,] they are created.*” Dr. Perowne says the reference in the thirtieth verse can hardly be to Gen. ii. 7, where the inbreathing of life is confined exclusively to the creation of man, but rather to ch. i. 2, where the Spirit of GOD is the great vivifying agent in all creation.²

Again, in Psalm cvii. 20, we read, ‘*He sent His Word, and healed them, and delivered them from their destructions.*’ Here is a prophetic allusion to the Living Word, Who came to heal ‘*all who had need of healing.*’ “The WORD by which the heavens were made is seen to be not merely the expression of God’s will, but His Messenger, mediating between Himself and His creatures. It is interest-

¹ See Dr. Gill’s beautiful exposition of this Psalm.

² “Perowne on the Psalms.”

ing to compare with this the parallel passage of Job xxxiii. 23, where what is ascribed to the agency of the Word, is ascribed to that of the Mediating Angel or Messenger.”¹

In the next few passages the subject stands out in still clearer light. ‘*Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*’² We are left in no doubt as to who it is who is thus addressed by the Psalmist. The author of the Epistle to the Hebrews quotes these words almost verbatim. After speaking of the angels he says, ‘*But unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*’ And he adds: ‘*And thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the work of thine hands;*’ which verse, and verses 26 and 27, are quoted from Psalm cii. Not only does the Apostle acknowledge that the Son is God, but that He is the Creator of the heavens and the earth.

In Psalm cx.³ is a similar tribute to the CHRIST of

¹ “Perowne on the Psalms.” ² Ps. xlv. 6, 7.

³ Miles Coverdale, who in 1535 gave to the English their first translation of the whole Bible, thus translates the following passages, from H. Bullinger, on the text, “‘ The Lord said unto my Lord, sit thou on my right hand till I make thine

the Old Testament; ‘*The LORD said unto my LORD, sit thou upon my right hand till I make thine enemies thy footstool.*’ “Here [the Scripture] represents to us the Father addressing the Son; He who gave Him the inheritance of the heathen and subjected to Him all His enemies. Since, therefore, the Father is truly Lord and the Son truly Lord, the Holy Spirit has truly designated them by the title of Lord. . . . And this [text] following declares the same truth, ‘*Thy throne, O God,* . . . &c. (Ps. xlv. 6, 7). For the Spirit designates both [of them] by the name of God, both Him

enemies thy footstool’ (Ps. cx. 1). In the first verse David knowledgeth the Persons in the Holy Trinity, the Godhead also, and the Eternal Kingdom of CHRIST. Thus likewise did our LORD JESUS CHRIST understand and allege this verse in the Gospel, Matt. xxii. Knowldging two of the persons in the One only Godhead. . . . Both the Son and the Father are eternal, without beginning, therefore are they one only true God with the Holy Ghost. . . . Thus much be spoken of this Psalm, and of David’s understanding which he had of Christ Jesu, and of the Christian faith. Upon this I marvel if, after so evident testimonies, there be yet any man which perceiveth not that David’s faith and understanding of Christ was even one faith and understanding, which we knowledge and say: ‘I believe in One God, Father Almighty,’ &c., as it is in the twelve articles of the Christian’s faith. For the Holy Trinity in One Godhead doth he knowledge, not only here but also in the thirty-third Psalm, saying, ‘Through the Word of God were the heavens made, and all their power through the Spirit of his mouth.’ For certain it is there is but one only God, maker of heaven and earth, but here is the ‘Trinity called Lord or God, or Word and Spirit.’” “The Old Faith,” by H. Bullinger Coverdale’s Works, pp. 53-57, Parker Society.

who is anointed as Son and Him who does anoint, that is the Father.”¹ “But almost all the Psalms which prophesy of the Person of Christ, represent the Son as conversing with the Father. That is [represent] Christ as [speaking] to God. Observe also, the Spirit speaking of the Father and the Son in the character of a third Person. ‘The Lord said unto my Lord sit thou on my right hand till I make thine enemies thy footstool.’”² Thus wrote Tertullian, and we adopt his words, when (after bringing forward various other texts), he continues: “These are a few testimonies out of many; for we do not pretend to bring up all the passages of Scripture, because we have a tolerably large accumulation of them in the various heads of our subject, as we in our several chapters, call them in as our witnesses in the fulness of their dignity and authority. Still in these few quotations the distinction of [Persons in] the Trinity is clearly set forth. For there is the Spirit Himself who speaks, and the Father to whom He speaks, and the Son of whom He speaks.”²

The Prophets furnish many passages (of which we will quote but few) illustrative of the doctrine before us. Into the meaning of prophecy we must not enter, though in no portion of the Old Testament do we see more clearly the shining of Divine truth, rendered inexpressibly bright to those who

¹ Irenæus, Bk. iii., ch. vi.

² “Tertullian adversus Praxeau,” ch. xi.

rejoice in the fulfilment of those prophecies, which foretell that to us a SAVIOUR should be given, which is CHRIST the LORD. Prophecy has often a twofold meaning, or even a threefold, more or less hidden it may be, until the time comes for its being fully understood. The Prophets wrote for the Israelites of their own day, but they also wrote for the Israel of God in all ages; for St. Paul tells us '*that whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope*,' that they, '*being given by inspiration of God*,' were '*able to make wise unto salvation through faith which is in Christ Jesus*.' When CHRIST came there were '*many things*' which He had to say to His disciples, which He told them they were not yet able to bear, but that when He the SPIRIT OF TRUTH was come, He would guide them into all truth.

And has it not been always thus with God's training of the human race, that He has taught them more and more, as they were able to understand, of His unsearchable wisdom? The same SPIRIT OF TRUTH, which was to guide Christians, had guided the faithful of all generations. The same Spirit of Revelation pervades the Record of the Old and New Covenants: God's dealings with His children have differed in different ages: He has taught them of His Truth, as they have been able to understand it, and at special epochs there have been special manifestations of Divine glory and power.

After man had fallen from the perfect state in which he was created, "for assuredly the soul within us was clothed with His image for immortality," "God had been training man again to behold Himself, and in Jesus Christ He was revealed, . . . so that being accustomed to look upon the Son, . . . may one day be able to see God the Father Himself also as He is, that it may not be stricken by His sudden and intolerable brightness and be hindered from seeing God the Father, whom it has always desired. Wherefore it is the Son who is seen, but the Son of God is the Word of God, and the Word of God was made flesh, and dwelt among us; and this is Christ."¹

Can we read the Books of the Prophets without a profound conviction that the Spirit Who dictated them was the same HOLY SPIRIT Who taught the Disciples to write the Gospels and the Epistles; that HOLY SPIRIT the COMFORTER Who was to bring all things to their remembrance, whatsoever CHRIST had said unto them? We might almost say that Isaiah wrote the introduction to the New Testament, but that the whole of the Old Testament is God's own introduction to the New.

In the eleventh chapter of the Book of Isaiah, CHRIST is foretold under the name of the BRANCH, upon Whom '*the Spirit of the LORD shall rest.*' Here is an evident allusion to the adorable Trinity, which we cannot fail to see when we refer to the Gospels

¹ "Novation concerning the Trinity," ch. xviii.

and read the account of CHRIST's baptism. Luke writes : '*It came to pass that Jesus also being baptized, and praying, the Heaven was opened, and the Holy Ghost descended in a bodily shape like a dove, and a voice came from Heaven, saying, Thou art my beloved Son ; in thee I am well pleased.*' The four Evangelists narrate this event—three attest that the voice of God was heard announcing that this JESUS, upon whom the HOLY GHOST descended, lighted and remained, was His well-beloved Son.¹

In ch. xl. the Prophet is told 'to cry,' and he asks 'What shall I cry?' He is told, 'All flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the LORD bloweth upon it; surely the people is grass ; the grass withereth, the flower fadeth, but the word of our God shall stand for ever.' 'The voice' who bade the Prophet cry, speaks of 'the Spirit of the LORD,' and of the 'Word of our God.' He of whom the Jews said, 'We have heard out of the law that Christ abideth for ever.'² Of Whom Peter writes, 'Being born again, not of corruptible seed, but of in-

¹ "But what really was the case, that they did record [namely], that the Spirit of God as a Dove descended upon Him. This Spirit, of whom it was declared by Isaiah, 'And the Spirit of God shall rest upon him' (Isaiah xi. 2), as I have already said. And again, 'The Spirit of the Lord is upon me, because He hath anointed me to preach' (Isaiah lxi. 1). That is the Spirit whom the LORD declares, 'For it is not ye that speak, but the Spirit of your Father that speaketh in you (Matt. x. 20).'" Irenæus, Bk. iii., ch. xvii.

² John xii. 34.

*corruptible, by the Word of God, which liveth and abideth for ever. . . . And this is the Word which by the Gospel is preached unto you.'*¹

In ch. xlvi. God speaks of CHRIST His Servant, on Whom He places His Spirit. '*Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. I have put my Spirit upon him. He shall bring forth judgment to the Gentiles.'*

In ch. xlvi. we think the doctrine still more clearly set forth, and no words can make it appear more clear. The paragraph begins, '*Hearken unto me, O Jacob, and Israel my called; I am He; I am the First, I am also the Last.*'² *Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them they stand up together. . . . Come ye near unto me, and hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God and His Spirit hath sent Me.'*³

¹ "St. Peter adds by way of explanation: *And this is the Word which by the Gospel is preached unto you*, who seems to distinguish the Word from the Gospel by which it is preached, and to intend CHRIST the Eternal Word, who stands or abides for ever, as a Divine Person. . . . It is true of the Written Word or Gospel which remains, it is everlasting, and will stand and continue." "Gill's Commentary."

² In the series of Apocalyptic visions, the Ascended Saviour often spoke of Himself to John as "The First and the Last."

³ Here is a glorious testimony of a Trinity of Persons in the Godhead. . . . It may be rendered: "And now the Lord God hath sent Me and His Spirit. Both were sent by God, and in this order: first Christ, to be the Redeemer and Saviour; and then the Spirit to be the Conviner and Comforter." Dr. Gill.

Vividly is this doctrine set forth in the first eight verses of the forty-ninth chapter of Isaiah, in which the Son proclaims to the people that JEHOVAH '*hath called me*' and hath '*made mention of my name*,' . . . and '*said unto me, Thou art my servant, O Israel, in whom I will be glorified*. Then I said *I have laboured in vain: I have spent my strength in vain, yet surely my judgment is with the LORD, and my work with my God*. And now, saith the LORD that formed me from the womb to be his Servant, to bring Jacob again to Him. Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And He said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.'

In the following verses of ch. 1., the dependence of the Son on the FATHER is exquisitely portrayed—that dependence which, during His life on earth, the Son of God constantly manifested. '*The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come*

near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up.'

In another passage, ch. lxi. 1, CHRIST, speaking through the Prophet, says, '*The spirit of the Lord God is upon me.*' CHRIST Himself the Anointed One, testifies that the Spirit of the Lord God is upon Him, therefore He speaks of the day of vengeance of OUR God; and in v. 6, He says to those who shall accept His salvation, '*Men shall call you the ministers of our God.*' Surely it is CHRIST with the HOLY GHOST, Who speak of '*our God.*'

We have carried this subject beyond the time of Abraham through the Old Testament: and though there is very little explicit teaching on the doctrine of the Holy Trinity, the more fully God revealed Himself, the more distinct does this truth become. The allusions to Each Person of the Triune Jehovah, and to the influence and Personality of the HOLY SPIRIT are so frequent, nay they pervade these Holy Scriptures which God inspired. "And now, indeed, concerning the Father and the Son, and the Holy Spirit, let it be sufficient to have said thus much, and to have laid down these points concisely, without carrying them out into a lengthened argument. For they might be presented more diffusely, and continued in a more expanded disputation, since the whole of the Old and New Testaments might be adduced in testimony that thus the true faith stands."¹

¹ "Concerning the Trinity," ch. xxx. Novation.

The foregoing passages of Scripture, while clearly intimating that the Son of God is '*from everlasting to everlasting*,' intimate His Existence without implying, except perhaps in one instance, the slightest idea that there had been any visible Personal Presence. But there are texts which seem plainly to indicate that the Creator caused His presence to be seen and felt in a manner that left no doubt on the minds of men that God Himself was there.

These intimations of a Personal Presence are nearly as early as are the intimations of a Plurality of Persons in the Godhead; so that we must again turn to Genesis. When God had created Adam, and had placed him in the garden of Eden, He made known His will unto him im-mediatly, and He communed with him; but until God "appeared" unto Abraham, whom He was graciously pleased to call "His friend," it is not definitely stated that God *appeared* unto any one.¹

¹ "A PERSON bearing the titles and exercising the attributes of JEHOVAH, appeared at various periods of the world before the coming of CHRIST in the flesh, and conversed with the children and servants of God in a human or angelic form. . . . These general positions respecting the manifested God of Israel—the Angel of Jehovah, who was Jehovah, will be found to agree with the records of His history. . . . Whether the Divine Being in His communications with man before the flood assumed at any time a visible form, is a question which the brief account of the antediluvian world contained in the Book of Genesis, scarcely enables us to decide. We read however that after they had 'heard the voice of the Lord God, walking in the garden in the cool of the day,' Adam and Eve 'hid

We are only informed of the fact that God conversed with man, by such expressions as these: '*God said unto him*,' '*God called unto him*.' But whether He yet condescended to make Himself visible in any form is not recorded; but we know that God spake with man, and that He permitted man to reply to Him.¹

In Gen. ii. 16, 17, we read that '*the LORD God commanded the man, saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.*'

themselves from His presence among the trees of the garden.' And during the subsequent conversation which took place between them and their maker—when He questioned them and they answered His questions—it seems most probable that as they heard Him with the natural ear, so they beheld Him with the natural eye. In the history of the people of God after the flood we are left in no uncertainty on this subject, for it is plainly recorded in the first place, that Jehovah was personally manifested to Abraham. . . . The Hebrew word, rendered 'appeared,' denotes that the Lord *became* visible: and from another example of His appearing to Abraham we learn that this Divine Person, who thus condescended to visit and console His servant was seen by him in human form." "Biblical Notes," p. 222, J. J. Gurney.

¹ "Delitzsch maintains that God appeared to man as one man appears to another, though this had not been the original mode of the Divine converse with him. The Theophanies had their beginning first after the fall: and according to his explanation 'God now for the first time holds converse with man in an outward manner, corresponding to their materialization and alienated state.' On the other hand, Keil maintains 'that

This first command of the **LORD** their **God**, man transgressed: and by disobedience Adam and Eve brought upon themselves the punishment of death.

Again they heard the voice of the **LORD**, and from the context, is it not evident that more than **God's** voice was there “walking in the garden in the cool of the day?”¹ or as it may be rendered, walking backward and forward,² “when Adam and his wife hid themselves from the presence of the **Lord** amongst the trees of the garden,” and when the **LORD** **God** God held converse with the first man in a visible form as a Father and Educator of his Children, and that this was the original mode of the divine revelation, not coming in for the first time after the fall.’ In neither can we suppose that there is taught a twofold incarnation of **God**, first in Paradise and then in Christ. In like manner too must we regard the question here as unanswered, in what respect the Theophanies (which were mediated in all cases through the vision-seeing states of the soul) are to be distinguished from real outward appearances in human form.” “Lange's Commentary.”

¹ Thus the Targum of Onkelos, “they heard the voice of the Word of the **Lord** **God**, . . . and they hid themselves from before the **Lord** **God**. . . . And the **Lord** **God** called to Adam, . . . and he said the voice of Thy Word heard I in the garden.”

“But his Word through whom he made all things, being his power and his Wisdom, assuming the person (Gen. ii. 8 : iii. 19) of the Father and Lord of all, went to the garden in the Person of **God**, and conversed with Adam. For the divine writing itself teaches us that Adam said that he heard the voice. But what else is this but the voice of the Word of **God**?” “Theophilus to Antolyeus,” ch. xxii.

² “The Englishman's Bible” (A.V.), T. Newberry.

called unto him and said, "Adam, where art thou?"¹ Whether "the Presence of the Lord" implies a Personal Manifestation it is not for us to say. In ordinary language, *to be in the presence* of any one does imply a visible presence; but we know with regard to the Almighty, that though *we* see Him not we are ever in His presence; and although Adam and his wife hid themselves, God saw them and continued to speak to them until He drove them out of Paradise. '*And He placed at the east of the garden of Eden, Cherubims and a flaming sword*

¹ "God was neither uncertain about the commission of the sin, nor ignorant of Adam's whereabouts. It was certainly proper to summon the offender, who was concealing himself from the consciousness of his sin, and to bring him forth into the presence of his Lord, not merely by the calling out of his name, but with a homethrust blow at the sin which he had at that moment committed. For the question ought not to be read in a merely interrogative tone, Where art thou, Adam? but with an impressive and earnest voice, and with an air of imputation, Oh Adam, *where* art thou?—as much as to intimate: thou art no longer here, thou art in perdition—so that the voice is the utterance of one who is at once rebuking and sorrowing."

"Tertullianus against Marcion," Bk. ii., ch. xxii.

On this verse (eight) Dr. Gill writes, that "the voice of the Son of God, the Eternal Word is here meant, who appeared in human form as the pledge of His future Incarnation, that not only as a judge . . . but as a Saviour of men, to whom as such He made Himself known, as the event shews, and therefore they had no reason to entertain such terrible apprehension of Him as to flee from Him, and so the Targums of Onkelos and Jonathan paraphrase it,—the *voice of the Word of the Lord God*—the essential Word of God, then with him, . . . and to Him agrees what follows, *walking* in the garden in the cool of the day."

*which turned every way, to keep the way of the tree of life.*¹ “Whilst man abode in a state of innocence, the place of the Divine Presence or where God more gloriously manifested Himself to him was in the garden ; but now, he having sinned and been driven out of it, He fixes His abode in a very awful manner at the entrance of the garden to keep man out of it, for so the words may be rendered, *and He inhabited the Cherubim, or dwelt over or between the Cherubim before or at the east of the garden of Eden.*” Thus the Jerusalem Targum, “and he made the glory of His Shekina to dwell at the front at the east of the garden of Eden over or above the two Kerubaia or Cherubim ; or between them as the Targum of Jonathan ; and very frequently is Jehovah described as dwelling between the Cherubim.”²

In the great love which the LORD always shews to his creatures, we find that God pleaded with Cain when he was angry because his brother’s sacrifice was accepted and his own was not. ‘*The LORD said unto Cain, Why art thou wroth, and why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.*’³ In these words the LORD not only pleaded with Cain, but set before him the right path, in which had he walked he would have been accepted. The reason why Cain’s sacrifice was not accepted is not given. Probably he did not offer

¹ Gen. iii. 24.

² “Gill’s Commentary.”

³ Gen. iv. 6, 7.

that which he knew the LORD his God required of him; probably he did not come as a sinner to supplicate mercy, and therefore did not bring the sacrifice which prefigured the Atonement. Abel brought of the firstlings of his flocks. Here then we have the first intimation of typical sacrifice. Doubtless the LORD had required a similar offering from Cain.¹ Later on we are told, that '*the LORD set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the LORD and dwelt in the land of Nod, on the east*

¹"Of Cain, who was filled with rage at the preference given to his brother Abel, by the acceptance of his sacrifice, whilst his own was rejected, Jehovah demands the reason of his anger: *If thou doest well (says He) shalt thou not be accepted* (or rather, as the margin of our Bible reads, *shalt thou not have the excellency or exaltation above thy brother, which thou conceivest to belong to thy brother?*) *And if thou doest not well a sin-offering lieth at thy very door,* to make the due reconciliation and restore thee to the station which thou hast lost by misconduct. So that in either case it depends upon thyself, that he (thy brother) shall be rendered *subject unto thee*, and that *thou shalt have the superiority over him.* This meaning naturally and spontaneously flows from the literal rendering of the passage as it stands connected. *And the Lord said unto Cain, wherefore art thou wroth, etc.* (with thy brother)? *Is there not, if thou doest well, exaltation; and, if thou doest not well, a sin-offering lying at thy door?* *And thus he may become subject to thee, and thou mayest have the dominion over him.* It is apprehended that this, which is an exact translation of the original, affords in the view of the above paraphrase, a clear, consistent and satisfactory sense of a part of Scripture which has hitherto caused much trouble to interpreters." "On Atonement and Sacrifice," by Archbishop Magee, vol. 1, p. 460.

*of Eden,'*¹ “either from the place where the Lord was talking with him, . . . or from some visible token of His presence. Cain and Abel appear to have brought their offerings to the *same place*. It may, perhaps, have been at the *east* of the Garden, where the Cherubim were, the symbols of God's presence, and therefore so to speak, before the veil of the primitive Holy of Holies. Hence, when Cain is driven out as a wanderer, he is said to have gone out from the *presence of the LORD.*”²

To Noah, who had ‘*found grace in the eyes of the LORD*,’ did God speak when He commanded him to make the Ark; and after Noah had done ‘*all that the LORD commanded him, the LORD shut him in.*’³ These are striking words—‘*The LORD shut him in*’ (or shut the door upon him)⁴—and seem to convey more than the fact of a man going into his house and *shutting himself in*. It conveys the idea of the special interference of God, Who in times of great emergency strikingly manifests His power and protecting care. “Thus when Jehovah⁵ closed the door upon him, it was certain that all the waters of heaven and earth could not force it open. ‘*And God blessed Noah and his sons after they came out of the ark.*’ ‘*And God spake unto Noah and his sons with him saying, and I, behold I establish*

¹ Genesis iv. 15, 16.

² Bishop Wordsworth. ³ Genesis vii. 16. ⁴ Tyndal's Version.

⁵ “And the Lord protected them by His word. And the word of the Lord covered over the door of the ark upon the face thereof.” “Targums of Onkelos and Jonathan.”

*my covenant with you, and with your seed after you.'*¹ Then follows the promise that 'the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.'

² It will be seen later on that JEHOVAH, the Angel of the Covenant, was Himself seen surrounded with the brightness 'of the bow that is in the cloud in the day of rain ;'³ His own appointed token of Redeeming Love.

We must now turn to the New Testament, from which we have already cited a few texts, for other passages which still further corroborate the deduction drawn from the Old Testament, and shew "the clear, compact, majestic doctrine concerning our LORD's pre-existent Godhead," as taught in the opening of St. John's Gospel. The testimony of St. Luke, whose account of the early history of CHRIST is the most circumstantial, is very strong. He undertakes 'to set forth in order a declaration of those things which were most surely believed,' and which had been 'delivered unto them by those who from the beginning were eyewitnesses, and ministers of the word.'

⁴ St. Luke wrote his Gospel

¹ "No doubt this was done by the ministration of angels, and as an evident miracle in the view of all spectators." T. Scott. Dr. Gill says it was done "by the Lord or by the angels."

² Gen. ix. 1, 9, 16, 17.

³ Ezek. i. 26 ; Rev. iv. 3 ; x. 1.

⁴ Luke i. 2.

before St. John, and thus we gain additional proof that the disciples knew that their LORD and Master was 'THE WORD OF GOD.'

The Apostle Paul gives '*thanks unto the Father . . . who hath translated us into the kingdom of His dear Son: . . . who is the image of the invisible God, . . . for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist.*'¹ St. Paul writes to the Ephesians '*of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.*'² The author of the Epistle to the Hebrews writes, '*God hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the world. . . . But unto the Son He saith, . . . And Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands.*' In these few texts we see the fuller development, through the teaching of the Apostles, under the guidance of the HOLY GHOST, of our SAVIOUR's own statement—'*Before Abraham was, I am.*'

In every age of the Christian Church there have been men who have deeply pondered these things in their hearts; who possessed that clear and intense faith which rejoiced to receive the full revelation of the '*Word made Flesh,*' and '*who*

¹ Col. i. 13-17.

² Eph. iii. 9.

earnestly contended for the faith which was once delivered unto the saints.' We see how, under the guidance of the HOLY SPIRIT, ever present, the Teacher of His Church,—His believing and faithful disciples understood and appreciated the doctrine of JESUS CHRIST and His Apostles.

"Irenæus perhaps represents the purest and deepest stream of Apostolic doctrine which flowed from St. John, through Polycarp, to the Western Church,"¹ and from his writings we should like to quote freely, but must content ourselves with the following : "The disciples of our LORD, therefore, desiring to put an end to all such doctrines,² and to establish the rule of truth in the church, that there is one Almighty God, who made all things by His Word, both visible and invisible, shewing at the same time, that by the Word, through whom God made the creation, He also bestowed salvation on the men included in the creation, thus commenced His teaching in the Gospel. 'In the beginning was the Word and the Word was with God, and the Word was God. All things were made by Him, and without was nothing made.'"³ "He fulfils the bountiful and comprehensive will of His Father, inasmuch as He is Himself the Saviour of those who are saved, and the Lord of those who are under authority, and the God of all those things that have been formed, the only begotten Son of

¹ "Liddon's Bampton Lectures," 9th Ed., p. 421.

² The Doctrines of the Mystics. ³ Irenæus, Bk. iii., ch. x.

the Father, the Christ who was announced, and the Word of God who became incarnate when the fulness of time had come at which the Son of God had to become the Son of Man.”¹ “And again, ‘Knowing that Christ rising from the dead, dieth no more:’ for, as Himself foreseeing, through the Spirit, the subdivisions of evil teachers [with regard to the Lord’s person], and being desirous of cutting away from them all occasion of cavil, he says what has been already stated [and also declares]: ‘But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies.’ This he does not utter to those alone who wish to hear. Do not err [he says to all], Jesus Christ the Son of God is one and the same who did by suffering reconcile us to God, and rose from the dead, who is at the right-hand of the Father and perfect in all things: ‘who when He was buffeted struck not in return; who when He suffered threatened not,’ and when He underwent tyranny, He prayed His Father that He would forgive those who crucified Him. For He did Himself truly bring in salvation: since He is Himself the Word of God, Himself the only begotten of the Father, Christ Jesus our Lord.”²

“There is therefore one and the same God, the Father of our LORD, who also promised through the prophets that He would send His forerunner: and

¹ Irenaeus, Bk. iii., ch. xvi.

² Ibid.

His Salvation, that is His word, He caused to be made visible to all flesh [the word], Himself being made incarnate, that in all things their King might become manifest. For it is necessary those [beings] which are judged do see the judge, and know Him from whom they receive judgment; and it is also proper that those who follow on to glory should know Him who bestows upon them the gift of glory.”¹

“The Father therefore has revealed Himself to all by making His Word visible to all: and conversely, the Word has declared to all the Father and the Son, since He has become visible to all. And therefore the righteous judgment of God [shall fall] upon all who like others have seen, but have not like others believed. For by means of the creation itself, the Word reveals God the Creator: and by means of the world [does He declare] the Lord the Maker of the world, and by means of the formation of [man] the artificer who formed him: and by the Son the Father who begat the Son: and these things do indeed address all men in the same manner, but all do not in the same way believe them. But by the law and the prophets did the Word preach both Himself and the Father alike [to all]; and all the people heard Him alike; but all did not alike believe. And through the Word Himself, who had been made visible and palpable, was the Father shewn forth, although all did not equally believe in Him, but

¹ Irenæus, Bk. iii., ch. ix.

all saw the Father in the Son: for the Father is the invisible of the Son, but the Son the visible of the Father. And for this reason all spake with Christ when He was present [upon earth], and they named Him God.”¹

“Acting then in these (the prophets) the Word spoke of Himself, for already He became His own Herald, and shewed that the Word would be manifest among men. And for this reason He cries thus—‘I am made manifest to them that sought me not, I am found of them that asked not of me.’ And who is He that is made manifest but the Word of the Father? whom the Father hath sent, and in whom he shewed to men the power proceeding from Him. Thus then was the Word made manifest, even as the blessed John says. For he sums up the things that were said by the prophets, and shews that this is the Word by whom all things were made. For He speaks to this effect: ‘In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made.’ . . . And beneath He says, ‘The world was made by Him and the world knew Him not; He came unto His own and His own received Him not.’ If then, said He, the world was made by Him, according to the Word of the prophet, ‘By the Word of the Lord were the heavens made,’ then this is the Word that was

¹ Irenæus, Bk. iv., ch. vi.

also made manifest. We accordingly see the Word incarnate, and we know the Father by Him, and we believe in the Son, and we worship the Holy Spirit.”¹ “And this Word was made flesh, and dwelt among us: therefore Christ is God; therefore man was made by Christ as by the Son of God. But God made man in the image of God; He is therefore God, who made man in the image of God; therefore Christ is God: so that with reason neither does the testimony of the Old Testament waver concerning the person of Christ, being supported by the manifestation of the New Testament; nor is the power of the New Testament detracted from while its truth is resting on the roots of the same Old Testament, whence they who presume Christ the Son of God and Man to be only man, do so in opposition to both Old and New Testaments, in that they corrupt the authority and the truth both of the Old and New Testaments.”²

“Indeed, nothing can be more clearly penned, to give full satisfaction in this point, than these words of *S. John*, which seem, with a strange brevity designed to take off all objections and remove all prejudice, before they teach so strange a truth. Christ was born of the Virgin *Mary*, and His age was known to them for whom this gospel was penned. *S. John* would teach that this

¹ “Hypolitus against the Heresy of Noetus.”

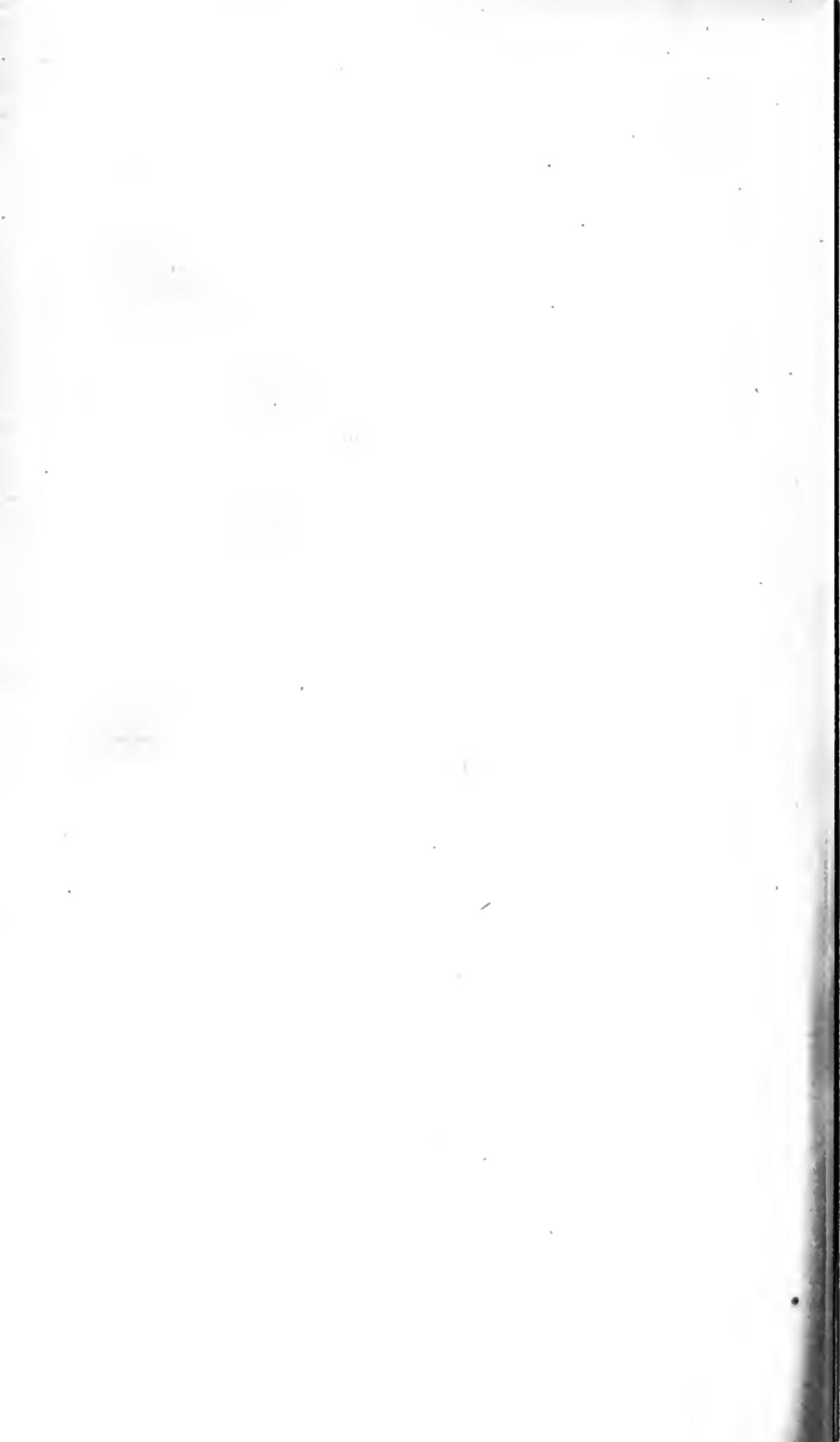
² “Novation Concerning the Trinity,” Bk. xvii.

Christ did make the World, which was created at least four thousand years before his birth. The name of Jesus was given Him at His circumcision, the title of Christ belonged to his office—which He exercised till thirty years after—neither of these with any shew of probability will reach to the creation of the World. Wherefore He produceth a name of His, as yet unknown to the World, or rather not taken notice of, though of frequent use among the *Jews*, which belonged unto Him who was made man, but before He was so. Under this name He shews that He had a being in the beginning, when all things were to be created, and consequently were not yet: then in the beginning was the Word, and so not created.

. . . . After this, lest any should conceive the Creation of the World too great and Divine a Work to be attributed to the Word, lest any should object that none can produce anything out of nothing, but God Himself, He added that the *Word* as He was with God, so was He also God. Again, lest any man should divide the Deity, or frame a false conception of different Gods, he returns unto the second assertion, and joins it with the first. *The same was in the beginning with God*; and then delivers that which at first seemed strange, but now after those three propositions, may easily be accepted; *all things were made by Him, and without Him was not anything made that was made*. . . . Neither

was it a new interpretation, but that which was most familiar to the *Jews*, who in their Synagogues, by the reading of the Paraphrase or the Interpretation of the Hebrew Text in the *Chaldee* language, were constantly taught that the Word of God was the same with God, and that by that Word all things were made. Which was undoubtedly the cause why *S. John* delivered so great a mystery in so few words, as speaking unto them, who at the first apprehension understood him. Only that which as yet they knew not, was that this Word was made flesh, and that this Word made flesh was *Jesus Christ.*"¹

¹ " Pearson on the Creed," p. 117, 9th Ed., 1692.



CHAPTER III.

THE REVELATION OF GOD AS JEHOVAH:
AND THE MANIFESTATIONS TO THE PATRIARCHS
OF THE ETERNAL "WORD."

“ Your father Abraham rejoiced to see my day, and he saw it and was glad.” John viii. 58.

“ That the blessing of faithful Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through faith. . . . The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” Gal. iii. 14-17.

CHAPTER III.

THE REVELATION OF GOD AS JEHOVAH: AND THE MANIFESTATIONS TO THE PATRIARCHS OF THE ETERNAL “WORD.”

WE will now take OUR LORD's statement that Abraham “saw His day.”¹ It has already been said that Abraham was one of the ancient people of God who beheld the day of the LORD from far; that he was one of the favoured few to whom God manifested Himself. From the Old Testament we shall transcribe the record of these interviews,

¹“Jesus saw Abraham, and Abraham saw Jesus. Not the Person, but the day of Christ was future to Abraham, and this can be explained only by Jesus being concealed behind Jehovah, who appeared to him, and gave him the promise that in him and his seed should all the nations of the earth be blessed. This blessing of all the families of the earth is the day of Jehovah—the day when He will be glorified on the earth. The key to the right understanding of this is furnished by the doctrine of the Angel of the Lord, which meets us as early as Genesis. From the passages in which, at the appearances and revelations of Jehovah the mediation of the Angel is expressly mentioned, we infer that it (the mediation) took place even when Jehovah by Himself is spoken of; and the more so, since even in the former series of passages the simple name of Jehovah is commonly varied by that of the Angel of Jehovah. The Evangelist John's whole doctrine of the *Logos*

when God condescended to appear to His servants, and to hold intercourse with them ; and from the New, we shall bring forward texts which prove, that He Who did on special occasions appear to some of His children during the former dispensation, was CHRIST the WORD of GOD. It was not alone for those to strengthen their individual faith in an Ever-living, Self-revealing God, that Jehovah manifested Himself, but for the encouragement and comfort of all people, of every nation, and of every age, '*who shall believe on Him through their word,*' that these may know that their Redeemer is '*the High and lofty One that inhabiteth eternity, whose name is Holy.*'¹

"Now we believe that Christ did ever act in the name of God the Father, that He actually from the beginning held intercourse with [men] ;

points to the personal identity of Jesus with the Angel of the Lord. Not less so does the passage John xii. 41 ; and there is unquestionably a purpose which cannot be misunderstood in the fact that throughout the discourses of Jesus, as reported by John, the declaration that God *sent* Him occurs with such frequency and regularity. But we can scarcely conceive of any other purpose than that of marking out Jesus as the Angel or Messenger of Jehovah spoken of in the writings of the Old Testament. Compare, *e.g.*, xii. 44, 45 ; 'Jesus cried and said, He that believeth on me believeth not on me, but on him that *sent* me: and he that seeth me seeth him that *sent* me.' So also iv. 34; v. 23, 24, 30, 37; vi. 38-40; vii. 16, 28, 33; viii. 16, 18, 26, 29; ix. 4; xii. 49; xiii. 20; xiv. 24; xv. 21; xvi. 5." "Christology of the Old Testament," Hengstenberg, vol. i., p. 41.

¹ Isa. lvii. 15.

actually communed with patriarchs and prophets ; was the Son of the Creator ; was His Word, whom God made His Son, . . . and thenceforth set Him over every dispensation and [administration] of His will, making Him a little lower than the angels, as it is written in David."¹ "For He it was who at all times came down to hold converse with men, from Adam on to the patriarchs and the prophets, in vision, in dream, in mirror, in dark saying ; ever from the beginning laying the foundation of the course [of His dispensations] which He meant to follow out to the very last. . . . To level for us the way of faith, that we might the more readily believe that the Son of God had come down into the world, if we knew that in times past also something similar had been done. For as it was on our account [and for our learning] that these events are described in the Scriptures, so for our sakes also were they done—[even *ours*, I say] 'upon whom the ends of the world are come.'"²

As we trace the consecutive history of these signal revelations of the Divine Being which form so glorious a feature of the Old Testament Scriptures, shall we not adore the goodness of God, Who has allowed *us* to be partakers in this knowledge—the knowledge of His early Manifestations to man ?

¹ "Tertullianus against Marcion," Bk. ii., ch. xxvii.

² "Tertullianus adversus Praxeau," ch. xvi.

As there are in the history of some of these Theophanies resemblances to details in the life of the Eternal WORD or Logos, '*when He became flesh and dwelt among us*,' we believe, with those who follow the early Christian Church, that these were "direct appearances of a Person in the Godhead with glory laid aside, so that men might draw near and see God, and yet live." Can there be any difficulty in believing this, if we believe in the INCARNATE SON OF GOD Who was born into this world, Who lived a human life, Who was crucified, Who rose from the tomb, and Who ascended from His disciples, and as *King of Glory entered in through the everlasting doors*?

A portion of the Church of CHRIST holds the opinion that in these appearances God invested an angel with perfect knowledge of His will, and with full power to act as His representative; they unhesitatingly accept the sacred narrative of these events, but believe with Augustine, that "if the Son appeared to the Patriarchs, He appeared through the intermediate agency of a created being, who represented Him, and through whom He spoke and acted. If the angel who represented Him spoke and acted with a Divine authority and received Divine honours, we are referred to the force of the general law, whereby in things earthly and heavenly an ambassador is temporarily put in the place of the Master who accredits him."¹

¹ Liddon's "Bampton Lectures," 9th Ed., p. 58.

But such an explanation as this, when compared with the graphic—may we not say luminous—language of the Holy Page, seems totally inadequate; nor do we see how this view can be maintained when we come to the later manifestations of the Angel of the **LORD**. For it cannot, we hold, *in any way* apply to God, Who shewed His glory unto Moses, ‘*who spake face to face*’ with him, and Who said ‘*My glory will I not give to another.*’¹ But while ‘*we know in part*’ only, it behoves us to write with great humility on these subjects; but as ‘*all Scripture is given by inspiration of God*,’ we love to dwell on these portions, as literal accounts of what actually happened. We do not see how the language of the Bible can be construed to convey one meaning in one place and another meaning in another place. That which we do not fully understand now, let us be willing to leave, earnestly desiring to know all that God is willing to teach us.

With the twelfth chapter of Genesis begins the account of the manifestation of God as **JEHOVAH**. The **LORD** now reveals Himself as a Personal God, and makes His will known to Abram im-mediately.²

¹ Isa. xlii. Though this was said in reference to false gods.

² “From this time began that line of the Divine oracles which first preserved in his family, and afterwards secured in record, hath never been broken nor lost, but have successively embraced the Law, the Prophets, and the Gospel, is now completed, to remain the lasting and imperishable monument of revealed truth. . . . With this Patriarch we enter the

He sends no messenger, but is Himself the Revealer of the FATHER's will. Abram had come with his father 'from Ur of the Chaldees . . . and came to Haran and dwelt there.' 'Now the **LORD** had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. So Abram departed, as the **LORD** had spoken unto him. . . . And Abram passed through the land into the place of Sichem, unto the plain of Moreh.' And now for the first time in the Old Testament, we read that 'the **LORD** appeared.' The **LORD** had previously¹ told Abram to leave his father's house and to go into a land that He would shew him. And when he had come into this land, then 'the **LORD** appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the **LORD**, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the **LORD**, and called visible Church which God began to build upon earth, and in that sanctuary the light of revelation has been fixed in its sphere, and has never ceased to burn." "Davidson on Prophecy," p. 105.

¹ It would seem from Acts vii. 2, that it was on this occasion that 'the God of Glory appeared unto Abraham.'

upon the name of the **LORD**. And Abram journeyed, going on still toward the south.¹ After many wanderings Abram came again 'to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first; and there Abram called on the name of the **LORD**'.² 'Abram dwelt in the land of Canaan . . . And the **LORD** said unto Abram . . . Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the **LORD**'.³

While Abram dwelt in the plain of Mamre there was war amongst the kings of the various tribes. 'And when Abram heard that his brother was taken captive, he armed his trained servants.'

After Abram's return from the slaughter of the kings, 'Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.'⁴

¹ Gen. xii.

² Gen. xiii. 3, 4.

³ Gen. xiii. 12-18.

⁴ Gen. xiv. 18-20.

Any reference to Melchizedek may be considered quite irrelevant to our subject, but if the opinion with regard to him (which is held by many Christians) be consistent with Divine truth, then we cannot omit the brief allusions to the first appearance of this Priest of God ; and this event becomes one of special interest in the series of Divine Manifestations. Very much has been written about Melchizedek, and various are the opinions as to who this mysterious person was, who suddenly comes before us and disappears, to be mentioned once more in the Old Testament (in a Psalm of David), and once in the New Testament (in the Epistle to the Hebrews). But though so much has been written by learned men, we can *know nothing* more than that which our Bible teaches us.

Of the many views respecting Melchizedek¹ we shall only consider two. It is thought by many

¹ "Who this Melchizedek was is much controverted. Some would have him to be the Holy Ghost; others the Lord Christ, in the habit of a king or priest." "Trapp's Commentary," 1660.

See Dean Alford, who says, "I would regard the epithets (without father, without mother, without genealogy, having neither beginning of days nor end of life) then as designedly used in this mysterious way, and means to represent to us that Melchizedek was a person differing from common men." Alford also says, "It is doubtful whether this *Salem* is a short form of *Jerusalem* or some other place."

Epiphanius alludes to some members of the Church holding what he considers the erroneous opinion that Melchizedek was the Son of God appearing in human form. Similar to this was a Jewish opinion that he was the Messiah. See "Smith's Bible Dict."

that Melchizedek was the Son of God, though by a larger number that he was a Priest of God—a type of CHRIST.

When we dwell upon the striking analogy between the description of the person and office of Melchizedek and that of CHRIST, we can hardly believe that of any human priest could the things be written which are written of this ‘*priest of the most high God.*’ The author of the Epistle to the Hebrews writes, ‘*For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually.*’ Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.¹ Let us compare what is written of JESUS CHRIST, ‘*the Apostle and High Priest of our profession.*’² Of Him it is said that ‘*a king shall reign in righteousness,*³ ‘*and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*’⁴ CHRIST is ‘*The Prince of Peace,*⁵ and ‘*the Lord of peace.*’⁶

¹ Heb. vii. 1-4, 8. ² Heb. iii. 1. ³ Isa. xxxii. 1.

⁴ Jer. xxiii. 5, 6. ⁵ Isa. ix. 6. ⁶ 2 Thess. iii. 16.

'Without father, without mother, without descent' is a Jewish mode of expressing that a person is of a family of little importance, as we might say, "He has no pedigree."¹ But then follow these words: *'Having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.'* In Isaiah liii. we read: *'And who shall declare his generation? . . . By his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.'* This was the portion of Scripture that the eunuch of Candace was reading when he met Philip and asked him, *'Of whom*

¹ "In Acts xiii. 33, this passage ('Thou art my God,' &c.) is cited by St. Paul to prove Our Saviour's resurrection; and here (Heb. v. 5) to prove His Melchizedical priesthood as 'what He was to enter upon after His resurrection' *after the order of Melchizedek*—that is after his similitude . . . such a priest as Melchizedek was."

"Christ's Melchizedical or eternal priesthood, joined with kingship, was consummated in His resurrection, and is now continued in His Heavenly sanctuary." See D'Oyly and Mant.

"Was not Melchizedek therefore the Eternal High Priest in human form, after whose likeness the Son of Man, 'the High Priest of our profession was made'? Jesus Christ came to restore peace on earth and peace in the soul by restoring righteousness. Because He is Melchizedek King of Righteousness, He reigns as King of Salem, King of Peace. (Heb. vii. 2.) He so fulfils the promise the prophets held out: 'A King shall reign in righteousness, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever.' (Isa. xxxii. 1, 17.)" "Abide in Christ," p. 58. Rev. Andrew Murray.

speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.' Here then we find that it was JESUS CHRIST who should divide '*a portion with the great, and divide the spoil with the strong.*' This was the language of Isaiah when prophesying of CHRIST, but the phraseology is in striking accordance with the account of Melchizedek, unto whom even the patriarch Abraham gave the tenth of the spoils—the spoils that he had taken in war: thus he shared in the spoils. From the account in Genesis it would appear that Abraham kept none for himself. Melchizedek '*made like unto the Son of God; abideth a priest continually.*'¹ '*We have heard out of the law that Christ abideth ever.*'² '*And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.*' The Risen SAVIOUR spake to St. John '*from the midst of the seven golden candlesticks,*' He who '*was like unto the Son of Man,*' at Whose feet the beloved disciple fell as dead, Who laid his right hand upon him, said, '*Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore; and have the keys of hell and of death.*'³ Thus spake our great High Priest, who ever liveth to make intercession for us. Of Melchizedek '*it is witnessed that he liveth.*'⁴ '*After the power of an endless life, after the order of Melchizedek*'⁵

¹ Heb. vii. 3.

² John xii. 34.

³ Rev. i. 18.

⁴ Heb. vii. 8.

⁵ Ibid, 16, 17.

was JESUS CHRIST made. Are there two orders of everlasting priesthood? It is this which inclines me to believe that Melchizedek was a manifestation of the Divine Being. And it is very remarkable that this is the first time that the name of God, EL, occurs in the singular. If this "priest of the Most High God," be the Son of God, what more natural than that He the Second Person in the Triune JEHOVAH, should bless Abram in the name of God (the Father), that He should speak of Him by that 'title which shews God to be the Mighty One, the First Great Cause of all.'¹ It would have been more in harmony with what had already been revealed, that an high priest taken from among men should have spoken of God by the names ELOHIM and JEHOVAH already in use, and in one of these well-known names to have blessed him. A striking analogy meets us in the last solemn hour of the earthly life of our Great High Priest; when offering Himself for us, He calls upon God by the same name (EL)² which Melchizedek uses, '*Eli, Eli, lama Sabacthani;*' and in the same words that the Holy Ghost used prophetically, '*My God, my God, why hast thou forsaken me?*'

One other thought. This priest of the Most High God, whether he was a type only, or whether he was the Eternal Son, offered to Abraham 'bread and wine,' the symbols of the Atoning Sacrifice.

¹ See Introduction to "Englishman's Bible." T. Newberry.

EL, the singular of ELOHIM.

It is, we believe, the only instance in the Old Testament where bread and wine are thus offered. It was CHRIST Himself who said, ‘*The bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*’¹ And before He suffered it was He Who offered the bread and wine to His disciples.

An objection to the view that Melchizedek was a manifestation of the Logos or Second Person of the Trinity may be thought to exist in the words, ‘*He was made like unto the Son of God.*’ But the Prophet Daniel says, ‘*I saw in the night visions One like unto the Son of Man, come with the clouds of heaven.*’ Many Christians see a confirmation of this in the words of our blessed LORD, ‘*And they shall see the Son of Man coming in the clouds of heaven with power and great glory.*’²

‘*After these things,*’ the slaughter of the kings and Melchizedek’s interview with the patriarch, God again appeared unto Abram and communed with him, and promised that Sarai should have a son. And now God is known by another name. Here for the first time³ is mentioned ‘*the Word of*

¹ John vi. 33, 35.

² Matt. xxiv. 30.

³ “God revealed Himself more clearly to him. For this is the first time we read of ‘the Word of the Lord’ coming to him, and of his having a vision: that is, being made a prophet, and that in a high degree.” Bp. Patrick.

“The prophets, when they received revelations of the Divine will *in a vision*, seem generally to have had the exercise of their senses on outward objects suspended, though they were

the LORD,' and as we attentively study the narrative contained in the next few chapters, and compare it with the history of CHRIST in the pages of the New Testament, we cannot fail to see that the WORD of the LORD Who came unto Abram was He of Whom John bare record when he said, '*The Word was made flesh and dwelt among us.*'¹ It is said first that '*the word of the LORD² came unto Abram in a vision, saying, I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?* And Abram said, Behold, to me thou hast given no seed:

not asleep. Yet the circumstances of the vision here recorded do not indicate that this was the case with Abram, for the whole is related as a real transaction. It is, however, probable that this was in some way distinguished from other appearances of the Lord ; and more resembled the prophetic visions than the condescending intercourse to which Abram was on other occasions admitted." "Scott's Commentary." May it not have been that in this long interview both Personal Presence and vision were granted ?

¹ "For I have proved that it was Jesus who appeared to and conversed with Moses and Abraham and all the patriarchs without exception, ministering to the will of the Father, who also, I say, came to be born man by the Virgin Mary, and lives for ever. For the latter is He after whom and by whom the Father will renew both the heaven and the earth, and this is He who shall shine an Eternal light in Jerusalem ; this is He who is King of Salem after the order of Melchizedek, and the eternal Priest of the Most High." Justin Martyr, "Dialogue with Trypho," ch. cxiii.

² "Christ the Essential Word in a human form visible to him, and with an articulate voice spoke to him, *saying* as follows : 'Fear not, Abram.' " Dr. Gill.

and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him again, saying, This shall not be thine heir ; but he that shall come forth out of thine own bowels shall be thine heir. And He (the WORD of the LORD) brought him forth abroad, and said, Look now toward heaven, and tell the stars,¹ if thou be able to number them : and He said unto him, So shall thy seed be. And he believed in the LORD, and He counted it to him for righteousness.² And now the WORD of the LORD speaks to Abram in the first person, ‘I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.’ Abram wanted a sign—an earnest that this promise would be fulfilled—so he again addresses the LORD, and asks, ‘Whereby shall I know that I shall inherit it?’ Graciously did the LORD condescend to give him a proof that He would perform that which He had promised, and in these words told him what to do : ‘Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another : but the birds divided he not. And when the fowls came down upon the carcases, Abram

¹ “The way in which Abram was led out to view the stars, and the subsequent reality of the sacrifice, looks like a waking vision, and it is not till verse 12 that he falls into a deep sleep.”

“Speaker’s Commentary.”

² Gen. xv. 1-6.

drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.' When the LORD first came to Abram the stars were still shining in the heavens, but now the sun was going down, therefore this interview must have occupied the whole day. It would appear that while this '*horror of great darkness was upon him*' the LORD again spoke to him, and said, '*Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.*' And it came to pass that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.'¹ It is interesting to refer to '*the likeness of the living creatures*' which Ezekiel saw; whose '*appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures*' ("it—that is the fire, moved itself up and down;")² and *the fire was bright, and out of the fire went forth lightning.*'³ St. John also saw '*seven lamps of fire burning before the throne.*'⁴ The whole transaction was the sign that

¹ Gen. xv. ² Archbishop Newcome on "Ezekiel."

³ Ezekiel i. 13. ⁴ Rev. iv. 5.

the Almighty gave to Abram that He would fulfil His promise to him. On that day the LORD again promised to give him the land of Canaan for a possession.

A Name now occurs,¹ by which JEHOVAH is constantly spoken of in the Old Testament, amongst variations of which are the following: "My Angel," "the Angel of the LORD," "the Messenger of the Covenant," "the Angel of His Presence," "Who is also called and perceived to be the Angel of God, the Maker of all things, because He publishes to men the commands of the FATHER, the Maker of all things."

As the word angel is so frequently used in the Old Testament as well as in the New, for those ministers of His which do His will—"the created angels"—it may be well to say that it can be known almost invariably, whether it is the LORD Himself who is spoken of, or one of His ministers. If, when worship is offered to "the Angel of the LORD" it is accepted, there can be *no doubt* that He to Whom alone worship is due, is intended by the Sacred Writer: the comparison of parallel passages also helps to decide the question, which

¹ "This is the first time that mention is made of an angel in Scripture, but it is not to be understood of a created angel, but of a Divine Person, as appears from verses 10 and 13, an uncreated angel, the Logos or Son of God, called the Angel of God's Presence and the Angel of the Covenant" (Isa. lxiii. 9. Mal. iii. 1). "Dr. Gill's Commentary." Bishop Heber believes the Angel of His Presence to have been the Holy Ghost.

at first sight may not seem clear, whether JEHOVAH (the Logos), or an angel is alluded to : and when He speaks in the first person, and immediately expresses His will, we may feel sure who is meant.

It was '*the angel of the Lord who found Hagar by a fountain of water in the wilderness, by the fountain in the way to Shur:*' Who told her to return to her mistress, and to submit herself to her : Who promised that her descendants should not be numbered for multitude : Who told her to call the name of her son Ishmael, because the Lord had heard her affliction.¹ "All that Hagar thought and felt at this juncture, the deep feeling of her

¹ Gen. xvi. "The angel said to Hagar, 'I will multiply thy seed ;' not '*the Lord will multiply thy seed.*' . . . This confirms the opinion of those who think the words should be rendered the ANGEL JEHOVAH—Jehovah Himself, yet the Angel or Messenger of the Covenant, the Eternal Word, and Son of God, and the interpretation is established by the subsequent narrative." "Scott's Commentary."

"And she prayed in the name of the Lord, who had spoken with her, and she said : Thou art Eloha, seeing all ; for she said, I also have begun to see, after that He hath been revealed to me. Therefore she called the name of the well, The well at which appeared the Angel of the Covenant." "Targum of Onkelos."

"It was not the Father, then, who was a guest with Abraham, but Christ ; nor was it the Father who was seen then, but the Son." "It was 'the same Angel and God who visits and consoles' Hagar, for he could not, if angel only, claim to Himself this right of saying, 'I will make of him a great nation,' since assuredly this kind of power belongs to God, and not to an angel. . . . And to Him also is applied the name of Angel, since He became 'the Angel of the Great Counsel.'" "Novation de Trinitate," ch. xviii.

own unworthiness and of the Holiness of God, was concentrated in the name which she gave to the place, the fountain of the living vision, where God made Himself known to His feeble creature without her being destroyed. ‘*And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after Him that seeth me? Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.*’” We must anticipate the sacred narrative to shew the care which the LORD continued to extend to Hagar, though He sent her away from Abram, with her son. While ‘*wandering in the wilderness of Beersheba,*’ probably on her way to Egypt, her supply of water gone, nothing but death in prospect for her only son, ‘*she sat over against him, and lift up her voice and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.*’ In his sore need it may be that Ishmael called unto his God, and that the voice which the LORD heard was not merely one of wailing and despair, but of prayer. For God said unto his mother, ‘*Arise, lift up the lad, and hold him in thine hand; for I will make of him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.*’¹

¹ Gen. xxi. 14-21.

Some years had passed away since the last mentioned Divine appearance to the Patriarch, but now ‘*when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect.*¹ *And I will make My covenant between Me and thee, and will multiply thee exceedingly.* And Abram fell on his face: and God talked with him,’ and renewed with him His promises and His covenant, ‘*saying, Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. . . . And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.*²’ God again tells Abraham that Ishmael shall be blessed, that Sarai’s name shall be changed to Sarah, and that her son shall be called Isaac, with whom He would establish His covenant. ‘*And He left off talking with him, and God went up from Abraham.*³’

We now come to perhaps the most remarkable interview recorded in the Old Testament, not that

¹ Our LORD AND SAVIOUR said to *His disciples*, “*Be ye therefore perfect, even as your Father which is in heaven is perfect.*” (Matt. v. 48.)

² Gen. xvii.

³ Gen. xvii. 22. “I suppose I have stated sufficiently that wherever God says, ‘God went up from Abraham,’ or ‘The Lord spake to Moses,’ and ‘The Lord came down, to behold the tower which the sons of men had built,’ or when ‘God shut Noah into the ark,’ you must not imagine that the *unbegotten* God Himself came down or went up from any place. . . . Therefore neither Abraham, nor Isaac, nor Jacob, nor any

it was accompanied with the visible glory of God, and the splendour of His Majesty, such as Moses beheld in an eminent degree; and which on one occasion the Elders of Israel were permitted to behold, and later on the Prophets, in vision.

This Revelation of God to Abraham closely resembles the Revelation of JESUS CHRIST—God manifest in the flesh, Who in after years took up His abode with Abraham's children. '*And the LORD appeared unto him in the plains of Mamre: as he sat in the tent-door in the heat of the day.*'

We can picture the venerable Patriarch sitting in the door of his tent, meditating on the intercourse he had had with JEHOVAH, through faith rejoicing in the promises of his God, his thoughts perchance dwelling on the far off future when his descendants should be a great nation; and beyond all this, rejoicing in the sight of the day, when all the nations of the earth should be blessed in the promised REDEEMER—the CHRIST of GOD. Abraham sat in the door of his tent ready to extend hospitality to any travellers who might pass that other man saw the Father and ineffable Lord of all, and also of Christ, but [saw] Him, who according to His will was His Son, being God, and the Angel who ministered to His will: whom also it pleased Him to be born man by the Virgin." Justin Martyr, "Dialogue with Trypho," ch. cxxvii.

"The whole narration suggests the idea of a personal conference, and leaves no reasonable ground of doubt whether He who calls Himself the Almighty God was the same who afterwards in human nature said, 'I and my Father are one.'" "Scott's Commentary."

way, ‘And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, so do, as thou hast said.’ It is evident from the words, ‘for therefore are ye come to your servant,’ that Abraham, when offering refreshment to his visitors, had no idea but that they were ordinary travellers. We are reminded that our Risen LORD suddenly drew near to the two disciples as they went to Emmaus, and was not recognized by them. So interested were they in His conversation, that they constrained Him to abide with them: He yielded to their entreaties, He partook of their hospitality, and ‘was known of them in breaking of bread.’ ‘And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he (Abraham) took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.’

There can be no doubt but that one of these

three was JEHOVAH, "the manifested God," the CHRIST of the New Testament.¹ He² again assures

¹ "Moses then, the blessed and faithful servant of God, declares that He who appeared to Abraham under the oak in Mamre is God, sent with the two angels in His company to judge Sodom by Another who remains ever in the super-celestial places, invisible to all men, holding personal intercourse with none, whom we believe to be Maker and Father of all things."

"If I could not have proved to you from Scriptures that One of these three is God, and is called Angel, because, as I have already said, He brings messages to those to whom God the Maker of all things wishes [messages to be brought], then in regard to Him who appeared to Abraham on earth in human form, in like manner as the two angels who came with Him, and who was God even before the foundation of the world, it were reasonable for you to entertain the same belief as is entertained by the whole of your nation."

"And now have you not perceived, my friends, that one of the three who is both God and Lord, and ministers to Him who is in the heavens, is Lord of the two angels? For when [the angels] proceeded to Sodom, He remained behind and communed with Abraham in the words recorded by Moses: and when He departed after the conversation, Abraham went back to his place." Justin Martyr, "Dialogue with Trypho," ch. lvi.

"When we consider what our Saviour saith (John i. 18), 'No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, He hath declared Him, as also John vi. 46, we must be convinced that it was not God the Father who shewed Himself in these appearances, but that it was He, the Logos or WORD, who appeared to the patriarchs, and neither God the Father nor His angels.' Bishop Wilson.

² "Here the Speaker is distinctly called Jehovah, and it seems much more reasonable to believe that there was a Theophania of the Son of God than that a created angel was personating God, and speaking in His name." E. Harold Brown, Bishop of Ely, in "Speakers' Commentary."

Abraham and Sarah that they shall have a son. We find the LORD now treating Abraham His friend with the confidence with which the LORD JESUS CHRIST treated His disciples when He said '*Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*'¹ JEHOVAH now made known to Abraham the judgment He was about to bring down on the guilty cities, for He said, '*Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?*'² '*Then the LORD rained upon Sodom and Gomorrah brimstone and fire from the LORD out of heaven.*'³ One, called JEHOVAH throughout this chapter, continues with Abraham, who '*stood yet before the LORD,*' the same Person with whom he had been communing. '*And Abraham drew near, and said, Wilt thou also*

¹ John xv. 15.

² Gen. xviii. 17, 18.

³ "To Him [Christ] did Moses bear witness, and said, 'The Lord received fire from the Lord and rained it down.' Him did Jacob see as a man, and said, 'I have seen God face to face and live.' Him did Abraham entertain and acknowledge to be the Judge and his Lord. Him did Moses see in the bush, concerning Him did he speak in Deuteronomy: 'A Prophet will the Lord your God raise up unto you out of your brethren like unto me.'" "Apostolic Constitutions," Bk. v. xx. "The Angel of the Lord was placed with His back to the door of the tent. It greatly strengthens the real objective character of the manifestation that Sarah also hears, and indeed hears, doubting the promise of the Angel." "Lange's Commentary."

destroy the righteous with the wicked?" Six times did he 'take upon him to speak unto the LORD,' and to intercede for these cities. Each time his God replied that it should be according to his petition: he knew with Whom he was pleading, even with 'the Judge of all the earth.' We, too, know Who the Judge of all the earth is: it is He Who Himself hath told us 'that the Father judgeth no man, but hath committed all judgment unto the Son,' 'for the Father hath given Him authority to execute judgment, because He is the Son of Man.'¹ 'And the LORD went

¹ "For inasmuch as the Son of God is equal to the Father, He does not receive this power of executing judgment, but He has it with the Father in secret; but He receives it, so that the good and bad may see Him judging, inasmuch as He is the Son of Man. Since the sight of the Son of Man will be shewn to the bad also: for the sight of the form of God will not be shewn except to the pure in heart, for they shall see God; that is to the godly only, to whose love He promises this very thing, that He will shew Himself to them. And see accordingly, what follows: 'Marvel not at this,' He says. Why does He forbid us to marvel, unless it be that, in truth, everyone marvels who does not understand that therefore He said the Father gave Him power also to execute judgment because He is the Son of man. . . . But because the wicked are not able to see the Son of God as He is in the form of God equal to the Father, but yet it is necessary that both the just and the wicked should see the Judge of the quick and the dead, when they will be judged in His presence. 'Marvel not at this,' He says, 'for the hour is coming, in which all in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.'"
 "On the Trinity," ch. xiii. Augustine.

His way as soon as He had left communing with Abraham: and Abraham returned unto his place,¹ rejoicing in the knowledge that the ALMIGHTY GOD was his Friend: and from this time it does not appear that he saw the LORD again—until he beheld HIM in the ‘city that he looked for, which hath foundations, whose builder and maker is God.’

But now his faith had to be put to the severest test—his confidence in his Almighty Friend, in His truth and in His power, had to be proved. He was called upon by JEHOVAH to give up ‘*his son, his only son, in whom all the families of the earth were to be blessed.*’ For ‘*it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah;*² and offer

¹ Gen. xviii. Or as the Targum of Onkelos, “The glory of the Lord ascended when He had ceased to speak with Abraham, and Abraham returned to his place.”

² Hengstenberg says that the name Moriah is compounded of the participle in hophal of the verb רָאָה, to see, and of an abbreviation of יְהֹוָה, Jehovah, literally the shown of Jehovah, that is, the appearance of Jehovah. He thus translates the verse (the 14th): “Abraham called the name of the place Jehovah-Jireh, ‘the Lord will see,’ as it is called to this day; in the mount of Jehovah He will appear.”

“The name Moriah had been revived under David: the appearance of the Lord, of which it was a memorial, had been repeated to him. On this account Solomon chose exactly the same spot for the sanctuary of the Lord. . . . The hope of the future appearing rests upon the certainty of the present

him there for a burnt offering upon one of the mountains which I will tell thee of.'¹ JEHOVAH commanded, and His servant obeyed. 'By faith,' says the Apostle, 'Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure.' When all was ready for the sacrifice, when Abraham had laid Isaac on the altar on the wood, and had stretched forth his hand and taken the knife to slay his son, 'the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

¹ Gen. xxii. 1, 2.

appearing. On Moriah, the place of God's appearing, He has appeared, and there faith hopes He will manifest Himself in the future. Thus the expression, 'As it is said to this day,' &c., is to be regarded as a prophetic anticipation on account of Exodus xv. 17, where this anticipation, the hope of a future and more glorious revelation of God, upon the site of the former, is yet more closely expressed: 'Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established.' "Genuineness of the Pentateuch," Vol. i., pp. 275, 276.

Gen. xxii. 14. "In the mount of the LORD it shall be seen, or in the mount Jehovah will be seen (yerâeh): indeed, in most of the ancient versions Jehovah is rendered as the nominative case, not the genitive. These words are rendered by some, *In the mount where Jehovah appears*, e.g., by Keil and Del, who observe that the word here used in the form here employed signifies always *to appear*, as God appears, i.e., made

And He said, Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.' After that Abraham had offered the ram as a burnt offering in the stead of his son, he '*called the name of that place Jehovah-Jireh : as it is said to this day, In the mount of the LORD it shall be seen.* And the angel of the LORD called unto Abraham out of heaven the second time, and said, *by myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son : that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall*

manifest. *Jehovah Himself will there be manifested.* This prophecy has been signally fulfilled. It was fulfilled (as was before observed) in the manifestation of the Lord's mercy to David on Mount Moriah (2 Sam. xxiv. 25). It was fulfilled in the manifestation of the glory of the Lord to Solomon and the people at the dedication of the Temple on Mount Moriah (2 Chron. vii. 1-3). It was fulfilled in the manifestation of the glory of Jehovah, the Triune God, to Isaiah, when he saw the train of the Lord filling the Temple, and heard the seraphim saying, Holy, Holy, Holy, in the Temple on Mount Moriah. It was fulfilled when Christ the Lord God manifest in the flesh appeared in the Temple on Mount Moriah. It was fulfilled when God the Holy Ghost came down from heaven with a sound as of a mighty rushing wind, and with tongues of fire lighting upon the Apostles, the descendants of Abraham, the patriarchs of the spiritual Israel. Thus the prophecy that '*In the mount the Lord shall be seen*' was fulfilled in the revelations there of the Triune God. Moriah is the Mount of Jerusalem, on which the Temple stood : the name Moriah is derived from the vision of God." Bishop Wordsworth.

*possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed My voice.'*¹

The fact is so obvious that it is scarcely necessary to draw the attention of any to it, that the Angel who called out of Heaven is JEHOVAH, for He says, '*By Myself have I sworn, saith the LORD,*' and then follow the blessings that none but God could bestow. From passages such as these, where it is so evidently set forth who the *Angel of the LORD* is, there can be no doubt that the Angel of the LORD who spake to Moses who led the Israelites through the wilderness, was He Who said to their children centuries afterwards, '*Before Abraham was, I am.*'

As the LORD had promised, Abraham '*died in a good old age, an old man, and full of years ; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, . . . which is before Mamre. . . . And it came to pass after the death of Abraham, that God blessed his son Isaac.*'²

In the life of Isaac two instances are recorded when the LORD *appeared* unto him : the first was during a time of famine, when JEHOVAH '*appeared unto him, and said, Go not down into Egypt ; dwell in the land which I shall tell thee of : sojourn in this land, and I will be with thee, and will bless thee ;*' and the LORD renewed to him the promises that He made to his father, '*Because that Abraham obeyed My voice,*

¹ Gen. xxii. 11, 12, 14-18.

² Gen. xxv. 8, 9, 11.

*and kept My charge, My commandments, My statutes, and My laws.'*¹ After dwelling in Gerar, Isaac 'went up from thence to Beersheba. And the LORD appeared unto him the same night, and said, *I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the LORD, and pitched his tent there.'*²

We must now look forward through some forty years of the sacred narrative, till we come to an eventful epoch in the life of the patriarch Jacob, —eventful if only from the circumstance of his being obliged to leave his father's house, and alone, to go forth among strangers; but infinitely more so, because then the God of his fathers made Himself known to him. He had incurred the hatred of his

¹ Gen. xxvi. 2, 3, 5.

² Gen. xxvi. 23-25. We are not told distinctly why the Lord chose Abraham above all the people of the land, but is not the clue to this choice in xxvi. 5? It was not to Abraham *alone* that the *knowledge* of God's laws had been revealed. "In the beginning of the world He gave to Adam and Eve a law that they were not to eat of the fruit of the tree planted in the midst of Paradise, but that if they did contrariwise, by death they were to die. Which law had been enough for them had they kept it. . . . In short, before the law of Moses was written in stone-tables, I contend there was a law unwritten which was habitually understood naturally, and by the fathers was habitually kept. For whence was Noah 'found righteous,' if in his case the righteousness of a national law had not preceded? Whence was Abraham accounted 'a friend of God,' if not on the ground of equity and righteousness in the observance of a natural law?"

brother Esau, and his parents wished him to flee to Haran, ‘*until thy brother’s fury turn away.*’¹ And Isaac called Jacob, and blessed him, and charged him not to take a wife of the daughters of Canaan, but to take one of the daughters of Laban, his mother’s brother, with whom he had sent him to stay. Isaac blessed Jacob, in the words with which God had blessed him ; and he had faith to believe that JEHOVAH would watch over his son and would fulfil to him all His promises. Jacob obeyed his father, ‘*and went to Padan-Aram.*’ He seems to have felt himself a fugitive : weary and lonely on this first night of his journey, he laid him down to rest. ‘*He lighted upon a certain place, and tarried there all night, because the sun was set ; and he took of the stones*

(Tertullian, “An Answer to the Jews,” ch. ix.) And in another place he says : “ The greater part, therefore, of the human race, although they knew not the name of Moses, much less his writings, yet knew the God of Moses ; and even when idolatry overshadowed the world with its extreme prevalence, men still spoke of Him by His own name of God and the God of Gods, and said ‘if God grant,’ and ‘as God please,’ and ‘I commend you to God.’ Reflect, then, whether they knew Him of whom they testify that He can do all things. To none of the writings of Moses do they owe this. The soul was before prophecy. From the beginning the knowledge of God is the dowry of the soul—one and the same amongst the Egyptians, and the Syrians, and the tribes of Pontus. For their souls call the God of the Jews their God. . . . Always shall He be understood, always be heard, nay even seen in whatsoever way He may wish. God has for His witnesses this whole being of ours and this universe in which we dwell.”

¹ Gen. xxvii. 44.

of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the **LORD** stood above it, and said, *I am the **LORD** God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.* And, behold, *I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.* And Jacob awaked out of his sleep, and he said, *Surely the **LORD** is in this place; and I knew it not.* And he was afraid, and said, *How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.* And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place *Beth-el:* but the name of that city was called *Luz* at the first. And Jacob vowed a vow, saying, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the **LORD** be my God: and this stone, which I have set for a pillar, shall be God's house; and of all that thou*

*shalt give me I will surely give the tenth unto thee.*¹ Thus at the outset of Jacob's journey, the God of his fathers *appeared* unto him,—not on earth as He had appeared to Abram, but standing above the ladder, the top of which reached unto heaven.² Well might Jacob feel that he was close to the gate of heaven, through whose portals came the angelic host. In this vision he saw JEHOVAH, “for herewith was represented unto him the Lord Jesus which is ‘the way’ into Heaven, ‘the truth’ and ‘the life,’ without whom no man cometh unto the

¹ Genesis xxviii. 11-22. “And Jakob vowed a vow, saying, if the Word of the Lord will be my help and will keep me in the way in which I go, and will give me bread to eat and raiment to wear, and bring me again in peace to my father's house, the Word of the Lord shall be my God, and at this stone which I have set up (as) a pillar will I worship before the Lord, and of all that Thou shalt give me, the tenth will I separate before thee.” “Targum of Onkelos.”

Bishop Patrick considers that Jacob, vowing the tenth of all, as Abraham had given the tenth of all to Melchizedek,—was induced to do it by a custom which existed then amongst religious people, and thinks with many other expositors, that they had some divine direction: the obligation of consecrating a tenth to the service of God and to the poor, was transferred to the Mosaic ritual—“for the Levite, the stranger, the fatherless, and the widow.”

² “He [Jacob] said he had seen a ladder, and the Scripture has declared that God stood above it. But that this was not the Father we have proved from the Scriptures. And Jacob having poured oil on a stone in the same place, is testified to by the very God who appeared to him, that he had anointed a pillar to the God who appeared to him.” Justin Martyr, “Dialogue with Trypho,” ch. lxxxvi.

Father.”¹ Here Jacob set up a pillar, and he called the place Beth-el, the House of God, “for he had seen Christ the Lord, the temple of God, and also the gate by whom it is entered;”² and here he vowed that if God brought him again to his father’s house in peace then should JEHOVAH be his God, and unto him would he dedicate the tenth of all that He blessed him with. That the memory of this glorious vision was constantly present with him we cannot doubt; to it he referred just before his life on earth was closed, and he was about to enter those gates, where ‘*the Angel which redeemed him*’ was waiting to receive him into the House of God for ever.

‘*Then Jacob went on his journey, and came into the land of the people of the east,*’³ and the LORD was with him and prospered him. And again Jacob heard the voice of his God saying unto him ‘*in a dream,*’ ‘*I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.*’⁴ In thus telling Jacob that He

¹ “The Old Faith: The Holy Patriarch Saved by Christ.” Coverdale’s Works, Parker Society, p. 36.

² Tertullian.

³ Gen. xxix. 1.

⁴ Gen. xxxi. 11, 13. “If the Angel of God speaks thus to Jacob, and the Angel Himself mentions and says, ‘I am God who appeared unto thee in the house of God,’ we see without any hesitation that this is declared to be not only an Angel, but God also: because He speaks of the vow directed to Himself by Jacob in the place of God, and He does not say *in*

was the God Who appeared unto him in Beth-el, He was reminding him of His promise to be with him, and that He would bring him again to his own land: into which land he was now to return.

my place. . . . And He who promises these things is manifested to be both God and Angel, so that reasonably there must be a distinction between Him who is called God only and Him who is declared to be not God simply, but Angel also. Whence if so great an Authority cannot here be regarded as belonging to any other Angel, that He should also avow Himself to be God, and should bear witness that a vow was made to Him, except to Christ alone; to whom not as an Angel only, but as to God, a vow can be vowed. It is manifest that it is not to be received as the Father, but as the Son, God and Angel. . . . To all these things, moreover, is added this: that in like manner as the divine Scripture has frequently declared Him both Angel and God, so the same divine Scripture declares Him also both man and God, expressing there by what He should be and depicting even then in figure what He was to be in the truth of His substance. 'For,' it says, 'Jacob remained alone, and there wrestled with him a man even till daybreak.' . . . But moreover the Man who wrestled with Jacob says, 'Moreover thy name shall no longer be Jacob, but Israel shall be thy name.' And if Israel is the man who sees God, the Lord was beautifully shewing that it was not a man who was wrestling with Jacob, but God also. Certainly Jacob saw God, with whom he wrestled, although He was held by the man in his own wrestle. And in order that there might be no hesitation, He Himself has laid down the interpretation by saying, 'Because thou hast prevailed with God, and art powerful with men.' . . . And when this very Jacob was about to bless Manasseh and Ephraim, the sons of Joseph, with his hands placed across on the heads of the lads, he said, The God which fed me from my youth, even unto this day, the Angel who delivered me from all evil bless the lads." "Novation Concerning the Trinity," ch. xix.

The LORD had richly blessed and prospered him, during his sojourn with Laban, and he was now returning with his wives and his children and great possessions. ‘*And Jacob went on his way*,’ still watched over by JEHOVAH, for ‘*the angels of God met him. And when Jacob saw them, he said, this is God’s host: and he called the name of that place Mahanaim*’ (or, as in the margin, two hosts or camps), referring either to Jacob’s own party and a host of angels; “but, more probably, as this name relates to *God’s host* mentioned before, it means that more than one host of angels was sent to protect Jacob.”¹ Although Jacob had met God’s angels, and must have known that they were sent to take care of him, he was greatly afraid and distressed when he knew that his brother Esau was coming to meet him with four hundred men. ‘*And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which*

¹ See Patrick, Gill, and others.

cannot be numbered for multitude. And he lodged there that same night.' After Jacob had thus earnestly prayed, and committed himself and his all, into God's care, he did all that he could to arrange for the safety of his beloved ones, and sent a present forward to appease a brother whose anger he had every reason to fear.

Then follows the most remarkable event in Jacob's life,—*one of the most remarkable mentioned in the Bible.* It is related as circumstantially as any other event in Holy Scripture, and we feel bound to accept it as it is related, and reverently to wonder at the goodness of God's condescending love, in wrestling with a timid mortal. '*And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.'*¹ Jacob was desirous

¹ "This combat was not only corporeal, but spiritual, as well by the force of his faith as strength of body. 'He prevailed,' saith the prophet Hosea, 'by prayer and tears.'" Trapp, 1663.

"That He, the Man, the Son of God in the form of man, prevailed not against Jacob by casting him to the ground, or

to know his name who wrestled with him and prevailed. ‘*And Jacob asked him, and said, Tell me I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.*’ Although He gave Jacob no name whereby to call Him he was left in no doubt as to Who He was, with Whom he had wrestled, for he ‘*called the name of the place Peniel: for I have seen God face to face, and*

causing him to desist or leave off wrestling with Him, was not because He could not, but because He would not, being willing to encourage the faith of Jacob; . . . because such were the promises that this Divine Person knew were made to Jacob, and so strong was Jacob’s faith at this time in pleading those promises in prayer to God, that he could not do otherwise consistent with the purposes and promises of God than suffer Himself to be prevailed over. He touched the hollow of his thigh; . . . this was done to let Jacob know that the Person he wrestled with was superior to him, and could easily have overcome him and obliged him to cease wrestling with Him if He would, and that the victory he got over Him was not by his own strength, but by Divine assistance and the suffrance of the Person with whom he wrestled.” “Dr. Gill’s Commentary.”

“He who met Jacob, and was visible and tangible, was an *Angel*, and is so called by Hosea. He is also said to be *God Himself*. He is even called *God* (v. 28-30) and the *Lord of Hosts* (see Hosea xii. 5). . . . When we consider the circumstances now stated, we are brought to the conclusion that the *angel* who is called *God* and the *Lord of Hosts* was no other than the *Son of God Himself*.” Bishop Wordsworth.

“It may be said, however, that there is no need, that there is no necessity here for departing from the obvious and literal sense of the passage. The idea of close personal corporeal conflict seems to be suggested in the very terms which the

*my life is preserved.*¹ He was conscious of the fact that the One with Whom he had wrestled in prayer, and Who blessed him, and gave him a *new name*, was God; he had seen a Personal Manifestation, he had seen Him face to face, and yet he lived. One fact in this marvellous narrative no argument can reason away: ‘*As he passed over Penuel the sun rose upon him, and he halted upon his*

sacred writer has chosen to describe this wrestling. It is certainly implied in the crippling of the thigh. And if God walked in the garden with Adam and partook of the feast which Abraham prepared, there is no reason why He should not enter into bodily conflict with Jacob. The other events in the narrative—the crossing of the Jabbok, the rising of the sun—seem also to require that we should understand this wrestling as real, objective, corporeal: without any attempt, however, to define too closely its precise mode.’ ‘Lange’s Commentary,’ p. 554.

¹ ‘He who appeared to Jacob was before called *a Man*, yet here He is called God. The prophet Hosea calls him ‘the Angel, even JEHOVAH the God of Hosts, Jehovah is his memorial;’ and says that ‘Jacob wept and made supplication to him’ (Hosea xii. 3-6). We cannot therefore reasonably doubt the sentiments of Jacob, of Moses, and of Hosea concerning him who now wrestled with Jacob, and surnamed him Israel.’ ‘Scott’s Commentary.’

“‘Face to face, and my life is preserved.’ This is commonly interpreted by the opinion, which was in Old time, that if they saw one of the heavenly ministers they were to be no longer men of this world, but die presently.” Bishop Patrick.

After quoting Hosea xii. 4, 5, J. J. Gurney writes: “Thus we are furnished with clear evidence that He who wrestled with Jacob, and whom the patriarch identified with the Supreme Being, was the Angel Jehovah, the same Divine Person, doubtless, who had appeared to him in Bethel—the

thigh.' 'The sinew which is upon the hollow of the thigh shrank,' as if to convince Jacob in time to come—*should a doubt ever arise as to the reality of this interview*—that it was indeed no mere vision, *but an intense reality.*

Here for the first time in the Bible we find the expression “face to face;” it is used on five other occasions where God revealed Himself, and certainly conveys the sense of a Personal Presence, and sometimes, though perhaps not always, in human form. Jacob seems deeply impressed with the solemnity of the interview: when the Lord appeared to him at the top of the ladder ‘*he was afraid*,’ but now he says, ‘*I have seen God face to*

Lord of his life, the object of his allegiance, his oblations, and his vows.” “Biblical Notes,” p. 228.

“Now, whatever may have been the knowledge which Jacob had of the nature and offices of the Divine Person with whom he wrestled at Peniel, we ‘upon whom the ends of the world are come,’ have no difficulty in recognising in Him the Second Person of the Trinity. . . . It was the Word of God with whom Adam walked in the cool of the day in the young Paradise, and from whom he strove to hide after his melancholy fall. It was the Word of God who came again and again to Abraham, and who visited the Patriarchs in their tents. It was the Word of God whom Moses saw in the Bush that burned and was not consumed.” “Night Scenes of the Bible,” p. 97, Canon Bell.

“‘And there wrestled a man with him until the breaking of the day.’ Who was this that confronted Jacob, and whom Jacob resisted? It was none other than the Angel of the Covenant; it was the Lord Himself that laid His hand on Jacob.” Rev. Evan H. Hopkins, in “The Life of Faith.”

face, and my life is preserved.' The awfulness of having been in the visible Presence of the LORD imbued him with a sense of his life having been in danger. We do not read that Abraham, "the friend of God," felt any fear in His presence, though once his LORD said to him, '*Fear not, I am thy shield and thy exceeding great reward.*' GOD equally cared for both. Is it not thus with God's children. While they all acknowledge that He is their FATHER, from Whom comes every good and perfect gift, some are able to draw nigh unto Him with that '*perfect love which casteth out fear,*' while others, from want of this loving confidence fail to receive all that He is willing to bestow.

After the dreaded meeting with his brother, which under God's protecting care was peacefully accomplished, Jacob erected there an altar unto the LORD, and called it El-Elohe-Israel, thus publicly acknowledging that it was GOD with Whom he had wrestled, for he named it GOD the GOD of Israel. About seven years from this time the LORD again communicated His will to the Patriarch. '*And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.*'¹ And Jacob and all his family set out on their journey, and came again to Beth-el. It was at the same Beth-el that the LORD had appeared in a dream to the lonely traveller on

¹ Gen. xxxv.

his way to Padan-Aram, standing at the top of the ladder, and saying unto him, ‘Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land ; for I will not leave thee, until I have done that which I have spoken to thee of.’ And now Jacob is brought back full of earthly blessings, by the LORD Whom he obeyed and followed, into this land. Not one word had failed of all that his LORD had promised. ‘And he built there an altar, and called the place El-beth-el (the God of Bethel, confirming the name he had before given it) because there God appeared unto him, when he fled from the face of his brother.’

And now that Jacob had returned into Canaan, the land which was to belong to him and to his children, ‘God appeared unto Jacob again, and blessed him’ in words almost identical with those He used there, on the former occasion. ‘And God said unto him, Thy name is Jacob : thy name shall not be called any more Jacob, but Israel shall be thy name : and he called his name Israel. And God said unto him, I am God Almighty : be fruitful and multiply ; a nation and a company of nations shall be of thee, and kings shall come out of thy loins ; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him [or from above him] in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone : and he poured a drink offering thereon, and he poured

oil thereon. And Jacob called the name of the place where God spake with him, Beth-el.¹

From this time, until Israel went into Egypt, we do not read that the **LORD** appeared or that *He spake unto him or unto anyone*. When Jacob was persuaded that it was Joseph who had sent for him, he said, ‘*It is enough; Joseph my son is yet alive: I will go and see him before I die.* *And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.* *And God spake unto Israel in the visions of the night, and said, Jacob, Jacob.* *And he said, Here am I.* *And He said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.*²’ It was on this occasion (and apparently for the last time in his life) that God immediately communicated His will to Jacob.

Strengthened and comforted by this promise from the **LORD** of His continued presence, the aged Patriarch took this last important step of his

¹ See Dr. Gill. Gen. xxxv. 15. “Under a closer observation of the development of Jacob’s faith, there cannot be any question as to the confounding the theophany at Peniel with a second theophany at Bethel. It must be observed, too, that henceforth the patriarch is sometimes called Jacob and sometimes Israel. [This is the first mention of the drink-offering in the Bible.]” “Lange’s Commentary,” p. 563.

² Gen. xlvi. 1-4.

life, knowing that JEHOVAH would still perform all that He had promised. ‘*And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.*’¹ Here the last seventeen years of Jacob’s life were calmly spent, cared for by the son he loved so tenderly, whom God had so conspicuously honoured with His favour. And now the days of his pilgrimage on earth are about to close, for ‘*the time drew nigh that Israel must die.*’ And when Joseph took his sons to his father, Jacob told him of the LORD’s promises, and how He had blessed him. ‘*And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan.*’ What a clear and positive statement from the dying Patriarch that he had seen God ! Do we doubt for a moment the truth of his testimony at this solemn hour, when he was soon again to appear in the presence of ‘*the Judge of all the earth ?*’ Again, he says, ‘*God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel*² *which redeemed me from all evil, bless the lads.*’³ Here Jacob acknowledges that God

¹ Gen. xlvi. 5.

² “It is impossible that the Angel thus identified with God can be a created angel.” “Speaker’s Commentary.”

³ Gen. xlvi. “It is the God who reveals Himself through His Presence, the Angel of His Presence (Isaiah liii. 9)—Who fed me, led me, guided me as my shepherd. Psalm xxiii. The Angel (compare Isaiah liii. 9). It is worthy of notice that

was the Angel Who redeemed him. He was the Angel Who led Israel's children through the wilderness. He, too, was their Redeemer, the Mighty God of Jacob. '*And Israel said unto Joseph, 'Behold, I die: but God shall be with you, and bring you again into the land of your fathers.'*' '*And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.'*¹

In accordance with his express desire, '*his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.'*²

along with this threefold naming of God (which would seem to sound like an anticipation of the Trinity, see Keil, p. 281), there is at the same time clearly presented the conception of God's presence, of His care as a shepherd, and of his faithfulness as Redeemer. . . . 'There is expressed here in the singular the threefold denotation of God in the unity of the Divine Being' (Keil).'" "Lange's Commentary," p. 643.

¹ Gen. xlix.

² Gen. 1. 13.



CHAPTER IV.

THE MANIFESTATIONS OF JEHOVAH, AND THE
REVELATIONS OF THE GLORY OF GOD RECORDED
IN EXODUS.

“ Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words ? ” John v. 45-47.

“ Do we make void the Law through faith ? God forbid : yea, we establish the Law.” Rom. iii. 31.

CHAPTER IV.

THE MANIFESTATIONS OF JEHOVAH, AND THE REVELATIONS OF THE GLORY OF GOD RECORDED IN EXODUS.

THE next appearance of the Deity, of which we read, was when the **LORD** was about to bring the children of Israel out of Egypt, for ‘*God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.*’¹ JEHOVAH was going to lead forth His people, the children of Abraham His friend, ‘*unto the land which He had promised should be theirs for an everlasting possession: and He led them by the hand of Moses and Aaron.*’

‘*Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the mountain of God, even to Horeb. And the angel of the **LORD**² appeared*

¹ Exodus ii. 24, 25.

² “It is plain that the Angel here spoken of was no created being, from the whole context, and especially from His saying, ‘I am the Lord God, the Jehovah,’ &c. No angel, without

unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God. And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians. . . . Come now therefore, and I will send

blasphemy, could take these titles; and since neither God the Father nor God the Holy Ghost is called an angel, that is a messenger, whereas God the Son, who might properly be called an angel, is, because in the fulness of time He was sent into the world in our flesh as a messenger from God.” Stackhouse, D’Oyly and Mant.

“We learn from this that whatever appearances of Jehovah are mentioned, we must conceive of them as effected by the mediation of His Angel. There is no substantial difference betwixt the passages in which Jehovah Himself is mentioned and those in which the Angel of Jehovah is spoken of. They serve to supplement and to explain one another.” “Hengstenberg’s Christology of the Old Testament,” vol. i., p. 3.

*thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.'*¹

Inexpressibly grand is the opening of the history of God's intercourse with His people: His own record of His manifesting Himself to His servant Moses. Moses knew that he was in the immediate presence of JEHOVAH: he hid his face, for he was afraid to look upon God. And he '*said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?*' '*Certainly I will be with thee*' is the gracious reply of JEHOVAH, and when Moses wanted to know what he should say unto the children of Israel when they asked him what was the name of the God of their fathers, '*God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto*

¹ Exodus iii. 2. "Christ, that Angel of the Covenant and of the Great Council." "Christ, the Angel of God's presence, see ch. xiii. 21, xviii. 23 (the Pillar of Cloud), xxiii. 20, Christ." "Trapp's Commentary."

Exodus iii. 1-10. "In verses 6 and 14-16 the angel of Jehovah assumes to himself all the attributes of the true God —calls himself the Eternal One, the God of the fathers Abraham, Isaac, and Jacob, and promises to deliver the children of Israel out of Egypt, and inflict severe punishment upon the Egyptians. In verse 5, Moses is commanded to take off his shoes because the place whereon he stands is holy ground. And in verse 6, he is said to have hidden his face because he was afraid to look upon God." "Christology of the Old Testament," vol. iv., p. 289.

² "Wherefore, as I have already stated, no other is named as God or is called Lord except Him who is God and Lord of all, who also said to Moses, 'I AM THAT I AM: and thus shalt

*the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.'*¹

"The revelation which God had made of Himself being hitherto imperfect, Moses, by desiring to know God's name, desired to have some revelation of His name, nature, and attributes. The ancients did not give names arbitrarily and without reason. . . . The design of Moses in asking God's name was to obtain information concerning the Divine Nature and attributes, in order to know what duties He would expect from the Israelites. I AM THAT I AM, whereby He plainly interprets His name Jehovah which signifies HE IS, or Being itself, without any restriction or limitation, as St.

thou say to the children of Israel, HE WHO IS hath sent me unto you; and His Son Jesus Christ our Lord, who makes those who believe in His name the sons of God. And again, when the Son speaks to Moses, He says, 'I am come down to deliver this people,' for it is He who ascended and descended for the salvation of men. Therefore God has been declared through the Son, who is in the Father, who has the Father in Himself. HE WHO IS, the Father bearing witness to the Son, and the Son announcing the Father. As also Esaias says, 'I too am witness, he declares saith the Lord God, and the Son whom I have chosen, that ye may know and believe that I AM.'" Irenæus, Bk. iii., ch. vi.

¹ Exodus iii. 11-15.

John expresses it, ‘*which is and which was, and which is to come*’ (Rev. i. 4). This very name thus expressed by the Apostle is given to Jesus Christ” (Rev. i. 8).¹

Dark indeed must have been the religious condition of the Hebrews had they really forgotten that JEHOVAH was the GOD of their Fathers. Possibly in thus asking what name he should give, Moses desired authoritatively to announce the name of GOD Who sent him. He still hesitated to obey, and answered and said, ‘*Behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.*’² Then the LORD shewed him signs—which signs the LORD told him to perform before the Israelites, ‘*That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.*’³

Then Moses pleaded that he was not eloquent, but slow of speech, and of a slow tongue. Even after GOD had graciously said to him, ‘*Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say,*’ he ventured to say to his GOD, ‘*Send, I pray thee, by the hand of him whom thou*

¹ D’Oyly and Mant. Tyndale translates it: “Then said God unto Moses, ‘I WILL BE WHAT I WILL BE: and he said, Thus shalt thou say unto the children of Israel, I WILL BE did send me to you.’ Of this word, I will be, cometh the name of God, Jehovah, which we interpret Lord, and is as much as to say, *I that am.*”

² Exodus iv. 1.

³ Exodus iv.

wilt send. And the anger of the **LORD** was kindled against Moses,' yet He condescended to yield to his weakness, and promised that Aaron his brother should go with him. 'And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the **LORD** had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the **LORD** had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.'¹ Thus the elders of Israel acknowledged JEHOVAH as the true God, —the God of their fathers; and Moses as His messenger for their deliverance, and they testified their gratitude in a solemn act of worship.

Moses and Aaron gave the **LORD**'s message to Pharaoh, but he would not obey His voice, nor let the children of Israel go: he made their work harder, and oppressed them more grievously than before: and bitterly did they complain to Moses. 'And Moses returned unto the **LORD**, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.'²

From the expression Moses *returned* unto the **LORD**, it would appear as if there were some place which the **LORD** had appointed, where Moses should come to meet with Him, where He would make

¹ Exodus iv. 29-31.

² Exodus v. 22, 23.

known His will unto him, into whose charge He had now committed this great nation. How graciously did the **LORD** reply to Moses; He did not reprove him for thus questioning His dealings with His people, but replied, ‘Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I am the **LORD**: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.’¹

“It is probable this latter clause should be read with an interrogation, ‘And was I not known to them by My name Jehovah?’ Moses uses the name JEHOVAH in the preceding history. That particular spot ‘in the mountain of the **LORD**,’ where Abraham was about to offer up Isaac, was named by him Jehovah-Jireh. God said to Jacob when He wrestled with him, I am the **LORD** (JEHOVAH), the God of Abraham. Moses was the first as far as we know who was sent with a message to others in the name of JEHOVAH, and enabled to confirm that message by incontestible miracles.”²

JEHOVAH renews His promise in words of unutterable love—the promise that He made unto their fathers, concluding with the words: ‘And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the **LORD** your God,

¹ Exodus vi. 1-4.

² “Scott’s Commentary.”

*which bringeth you out from under the burdens of the Egyptians. And I will bring you into the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.'*¹

From this time the LORD constantly 'spake to Moses,' and through his instrumentality He worked signs and wonders in the land of Egypt, on Pharaoh and upon all his people.

'When Pharaoh had let the children of Israel go, . . . God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt. . . . And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.'²

The pillar of cloud and of fire was a symbol of HIS PRESENCE—a sign that the LORD their God was going before their hosts. By this, His people were to understand that He their Guide and their Deliverer was always very near to them, for 'the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the

¹ Exodus vi. 8, 9.

² Exodus xiii. 17-22.

camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. . . . And in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.¹ He brought His people safely through the waters of the Red Sea, but all their enemies were overwhelmed in the returning waves.

Continually throughout their journeying to the promised land, did JEHOVAH make His Presence seen and felt, and His voice heard. But although GOD shewed them such marvellous proofs of His love and tender care, they rebelled again and again. Soon after this signal deliverance from the cruel bondage of Egypt, the Israelites murmured—when they came to Marah: ‘*they could not drink of the waters of Marah, because they were bitter:* . . . And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.²

Again they murmured when they came to the wilderness of Sin, and said: ‘*Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full.* . . . Then said the LORD unto Moses, *Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will*

¹ Exodus xiv. 19-24.

² Exodus xv. 27.

*walk in my law, or no. . . . And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the LORD; for that He heareth your murmurings against the LORD: and what are we, that ye murmur against us? . . . And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And it came to pass that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. . . . And the children of Israel did eat manna for forty years, until they came to a land inhabited.'*¹

And again, when they impetuously demanded water to drink, the LORD shewed how near He was to them, and how willing to provide for the wants of His rebellious and ungrateful children. 'The LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand,

¹ Exodus xvi. 3-35.

*and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.*¹

There before Moses, stood JEHOVAH upon the rock; and from this rock when struck by Moses, flowed a copious stream of water. It is interesting to observe that *from this time* JEHOVAH Himself, at whose command the water gushed forth, is frequently spoken of metaphorically as a Rock. ‘*And he (Moses) called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?*’²

About three months after the children of Israel had left Egypt they came into the wilderness of Sinai, and there Israel encamped before the mount.³ Now was JEHOVAH about to bring Moses into nearer communion with Himself—now was Moses to be alone with his God;⁴—from Him

¹ Exodus xvii. 5, 6. ² Exodus xvii. 7. ³ Exodus xix.

⁴ “In the passages which have been hitherto quoted” (referring to various manifestations of the angel of Jehovah) “it seems impossible not to trace a distinction between the invisible JEHOVAH and that mysterious Person, one with Him in name and attributes, through whom He was made manifest unto His servants. Although in the account given in Exodus of the communications of the Deity with Moses on Mount Sinai this distinction is involved in greater obscurity, we are not left without a clue by which some of the difficulties connected with the subject appear to be unravelled. On certain memorable occasions it was the high privilege of Moses to behold the ‘similitude’ or visible form (תְּמִימָה) of his divine

to receive the commandments, which he was to give to the people. Yet the people were to hear JEHOVAH speak, and to behold the awful symbols of His majesty and glory. *'And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.'*¹ And Moses told the children of Israel all that the LORD had said. *'And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. And the LORD said*

Master, and to speak with Him 'mouth to mouth' (*vide* Numbers ii. 18). On all such occasions analogy affords strong presumption that the Angel of God, who had already appeared to him under the character of Jehovah, was exclusively the Person with whom he communicated. On the other hand, when all reciprocal intercourse is suspended, and God—unseen by mortal eye—is introduced as the sole speaker, it is plain that such a restriction cannot be maintained." "Biblical Notes," p. 231. The view expressed in the latter sentence seems scarcely tenable, remembering our LORD's own words when speaking to the Jews of the FATHER, 'Ye have neither heard His voice at any time, nor seen his shape' (John v.) ..

¹ Exodus xix. 8-6.

unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.¹ And the **LORD** commanded Moses that the people should be sanctified, 'and be ready against the third day: for the third day the **LORD** will come down in the sight of all the people upon Mount Sinai. . . . When the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people. . . . And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the **LORD** descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the **LORD** came down upon Mount Sinai, on the top of the mount: and the **LORD** called Moses up to the top of the mount; and Moses went up. And the **LORD** said unto Moses, Go down, charge the people, lest they break through unto the **LORD** to gaze, and many of them perish. And let the priests also, which come near to the **LORD**, sanctify themselves, lest the **LORD** break forth upon them. And Moses said unto the **LORD**, The people cannot come

¹ Exodus xix. 8, 9.

*up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest He break forth upon them. So Moses went down unto the people, and spake unto them. And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.'*¹ Then JEHOVAH gave forth His commandments. ‘And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.’

From this time the LORD speaks to Moses alone: and He tells him that which He would perhaps have spoken before the whole congregation, had they not implored that God’s commands might be made known unto them by Moses.

Various laws and ordinances did JEHOVAH give to Moses, which He prefaced with these words, ‘*Thus shalt thou say unto the children of Israel, Ye have*

¹ Exodus xix. 11, 13, 14, 16-25; ch. xx. 1, 2, 18-21.

seen that I have talked with you from heaven.' Would that we could more fully realize by faith the glory and the grandeur of this scene: and as we meditate on the sacred page, remember that the whole structure of Revealed Religion stands or falls with the reality of these events witnessed by the Jews of old.

*'Moses brought forth the people out of the camp to meet with God,'*¹ to receive from Himself the commandments which they were to keep. The Church of to-day, in fact all who bear the name of CHRIST, are called to *'go forth therefore unto Him without the camp, bearing His reproach,'*² Who has promised His Friendship to those who *do whatsoever He commands.* These are invited, not indeed by the visible grandeur which accompanied the Mosaic dispensation, but by the loving words of JESUS and the earnest pleading of the HOLY GHOST, to come out from the world, to be separate, to be sons and daughters of the LORD ALMIGHTY.³ The terrors of the Law have passed away, but the *spirit* of the Law, *'Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might,'*⁴ and *'thou shalt love thy neighbour as thyself,'*⁵ has not passed away, for CHRIST has said, *'This do, and thou shalt live.'*⁶

No words can add to the interest of this wondrous narrative, left on record for us by Him

¹ Exodus xix. 17. ² Hebrews xiii. 13. ³ 2 Cor. vi. 17, 18.

⁴ Deut. vi. 5. ⁵ Leviticus xix. 18. ⁶ Luke x. 28.

Who manifested forth His glory that the children of Israel might know that the LORD their God was indeed a living, Self-revealing God, Who taught His people out of Heaven His dwelling place, and promised to be with them.

In ch. xx. verses 5 and 7, we find a striking combination of three forms of the Sacred Name—the LORD said to Moses, ‘*For I JEHOVAH thy God (Elohim) am a jealous God (El): . . . thou shalt not take the name of the LORD thy God in vain.*’ Here then JEHOVAH, while giving forth His own law, announces that there is plurality in the Godhead, and in the remainder of the chapter the plural name is used: surely it is the WORD, the Revealer of the FATHER’s will, Who says, ‘*I have talked with you from heaven . . . in all places where I record my name I will come unto thee, and I will bless thee.*’

In ch. xxiii. verse 20, JEHOVAH promises, saying, ‘*Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel¹ shall go before thee, and bring thee in unto the Amorites and the Hittites.*

¹ In this passage Bishop Heber recognizes a promise of the presence of the Holy Ghost. As this view will, we think, be new to some of our readers, we give the following:—

In ch. xxiv. the LORD ‘said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him. And Moses came and told the people

“Nor will it follow from the appearance of the Divine Word on particular occasions to Adam, to Abraham, and to Moses, that the Holy Spirit was not their other and more frequent Monitor, any more than it would follow that the interference of the Paraclete is disproved in the diffusion of the Gospel because it was Christ Himself who appeared in vision to St. Stephen, to St. Paul, or St. John.

“Nor will it be, perhaps, a very difficult task to shew on the diligent comparison of Scripture with itself that the distinctions of persons in the Deity is little less evidently implied in the Old Testament than in the New, and that to the Third Hypostasis in the Trinity, as distinguished both from the Father and the Son, we are to ascribe on the authority of the sacred writers not only the inspiration of the Scriptures of the elder covenant, but the tutelary guidance and superintending Providence of the political fate of empires, in so much at least as those empires were connected with the chosen people of the Lord. . . . Nor is this all, for unless we assign a certain and very important part in the original institution and conduct of the Jewish Theocracy, it will be impossible to reconcile Scripture with itself or to understand the apparently different language of Moses and St. Stephen, when speaking of the same occurrence. The Law, says the author of the Pentateuch, was received by Moses from God Himself face to face, as a man speaketh with his friend. The Law, says the Proto-martyr (and he is supported in his assertion by the similar assurance of St. Paul), was given by the dispensation of angels. It is evident then that the Beings, to whose conduct was entrusted the guidance of Israel, were at once Divine and messengers of Divinity. But wherefore

all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the

do we hear of more than one? Wherefore, unless that both the one and the other of these mysterious Persons, to whom only the apparently discordant terms of God and Angel are equally applicable, were engaged in the former, as they were doubtless both engaged in the latter covenant of Jehovah with mankind? And that more than one Divine Person was actually manifested in those awful transactions, an attentive examination of the Book of Moses will be sufficient to make us sensible. The mysterious Being who promulgated the law from the flaming height of Sinai, who is called in Scripture both Jehovah Himself and Jehovah Messenger, the Creator of the world, and the God of Abraham, Isaac, and Jacob—this awful Person, by all these circumstances, still more than by the accordant opinion of the Christian Fathers and the elder Jews, identified with the Logos or Eternal Word of God. But of the further progress of the tribes into Canaan the Legislator of Horeb was not Himself the Guide. ‘Behold,’ are His words, ‘I send an Angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared. Beware of Him, and obey His voice, for He will not pardon your transgressions, for my name is in Him.’ . . . Nor is it easy . . . to do otherwise than acknowledge in that Almighty Person who was sent by God the Word as His vicar and delegate . . . the Comforter and Patron of the Christian Church, as He was of old the Ruler and Defender of the Church of Israel.” “Bishop Heber’s Bampton Lectures,” Lecture iv. This deeply interesting view of Bishop Heber explains some apparent difficulties, and throws additional light on many passages throughout this volume (on which we had already commented before we had seen his work) with regard to the personality of “the Spirit of the Lord.”

hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.¹

We have quoted at length the account of the dedication of God's first covenant ratified by the shedding of blood. In a later chapter, this Testament will be compared with the second which was also dedicated with blood, even 'the blood of Christ who through the eternal Spirit offered Himself without spot to God,' that He might 'put away sin by the sacrifice of Himself.'²

After the solemn ceremony at Sinai had been performed, typical of that sanctification which they receive 'who draw near in full assurance of faith,' whose hearts are sprinkled from an evil conscience, 'Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel' went up: 'and they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness. And upon the nobles of the

¹ Exodus xxiv. 1-8.

² Hebrews ix. 14, 26.

*children of Israel He laid not His hand: also they saw God, and did eat and drink.'*¹

¹ " 'And they saw the God of Israel, &c.' Ex. xxiv. 9, 10. The Targum of Jonathan restrains this to Nadab and Abihu, whereas it is doubtless true of Moses and Aaron and the seventy elders, who all saw Him, and who were witnesses to the people that it was a Divine Person that spoke to Moses and delivered the laws unto him. . . . They saw the Son of God, the God of Israel, in an human form, as a pledge and presage of His future incarnation." "Dr. Gill's Commentary."

" Many Commentators understand this vision of an appearance of the Son of God in human form anticipating His incarnation. And though the expression, 'Ye saw no manner of similitude' (Deut. iv. 15), seems to militate against this opinion, yet it may be answered, that this was spoken concerning the people in general, as receiving the law in an audible voice, from the Mount: but the words here used relate to a few individuals, and to a subsequent time. It is said of Moses, 'The *similitude* of the Lord shall he behold.' Christ is the 'image of the invisible God, the effulgence of His glory, and the character of *His subsistence*.' . . . No doubt 'God in Christ, the Saviour of sinners, was the God of Israel who manifested Himself on this occasion: yet it may reasonably be doubted whether it was a visible appearance in *human form*.'

. . . It appears, therefore, more consistent with the narrative to understand it of a most resplendent manifestation of the Divine Glory." " Scott's Commentary."

" We are furnished in the New Testament with indirect, yet substantial evidence, that the *visible Deity*, of whom we read in the Old Testament, was the pre-existent Jesus—the Son of God. The glory which Isaiah saw in the Temple when he beheld Jehovah on His throne, is described by the Apostle as *the glory of Christ* (compare Isaiah vi. 1 with John xii. 41); and the voice which shook the earth when the law was delivered from Mount Sinai,—the voice of Him who *personally* conversed with Moses—is spoken of in the Epistle to the Hebrews, as the voice of the Messiah." " Gurney's Biblical Notes," p. 248.

It is not for us to speculate in what form, or in what manner JEHOVAH revealed Himself to these chosen representatives of His people ; but in these few lines it is *twice* repeated that ‘ *they saw God*,’ and yet they lived. Here again is intimated the belief (already alluded to) that seems to have existed from very early times, ‘ *that no man should see God and live.*’ JEHOVAH was in an especial manner the God of the Israelites. He was their King—their Lawgiver,—it was to Him, and to Him alone that the nation looked for guidance in all that concerned their religious and temporal welfare. Theirs was a Theocracy, and their God graciously manifested Himself that they might know of a certainty that their God was indeed a self-revealing God, ‘ *awful in majesty, and glorious in power, doing wonders.*’

After this manifestation of Himself, which JEHOVAH granted to the Elders of Israel, He said to Moses, ‘ *Come up to me into the Mount, and be there : and I will give thee tables of stone, and a law, and commandments, which I have written ; that thou mayest teach them.*’ And Moses rose up, and his minister Joshua : and Moses went up into the mount of God. And he said unto the elders, *Tarry ye here for us, until we come again unto you : and, behold, Aaron and Hur are with you : if any man have any matters to do, let him come unto them.*’ And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud

covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.¹ And 'the LORD spake unto Moses,'² and gave him instructions about the freewill offerings of the people, the setting up of the tabernacle with its furniture, the mercy-seat, the ark and the cherubim: minute directions about the sacrifices and everything connected with His worship—and various laws,—all of which he was to teach unto the children of Israel.

The cherubim were to be made of beaten gold, but we do not read that Moses was told after what pattern to make them. Could sacred tradition have kept alive in the memory of the chosen race, the form of those glorious beings who were '*placed at the east of the garden of Eden?*' The wings of these golden cherubim stretched forth on high were to cover the mercy-seat, which was to be above the ark. From between these symbols of glory did JEHOVAH promise to speak with Moses, for He said, '*And thou shalt put the mercy seat above upon the ark: and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark*

¹ Exodus xxiv. 12-18.

² Exodus xxv.

*of the testimony, of all things which I will give thee in commandment unto the children of Israel.'¹ 'And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.'*²

After this follows a sad episode in the history of the children of Israel ; one so dark, that were it not written on the Sacred Page we could scarcely believe it. This people who had seen the glorious Manifestations of JEHOVAH, and had heard His voice, forsook Him for a golden image, the work of their own hands. Because Moses tarried so long in the mount, '*the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us. . . . And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. . . . And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves : they have*

¹ Exodus xxv. 21, 22.

² Exodus xxxi. 18.

turned aside quickly out of the way which I to them : they have made them a molten calf of worshipped it, and have sacrificed thereunto. These be thy gods, O Israel, which have brought out of the land of Egypt. And the Lord spake to Moses, I have seen this people, and, behold, it is a stiffnecked people : now therefore let me alone, that I may wax hot against them, and that I may smite them : and I will make of thee a great nation. Moses besought the Lord his God, that He would turn from His fierce wrath and repent of the evil which He intended against this stiffnecked people, and concludes his earnest pleading with words, 'Remember Abraham, Isaac, and Israel, my servants, to whom thou swarest by thine own self ; I saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of I give unto your seed, and they shall inherit ever.' Graciously did the Lord give ear to the intercession of His servant, and 'Repent of the evil which He thought to do unto His people.' Moses turned, and went down from the mount, for the two tables of the testimony were in his hands, and were written on both their sides ; on the one side, and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.'²

As we study the Pentateuch, we are impressed by the beautiful simplicity with which the Law

¹ Exodus xxxii. 1-10.

² Exodus xxxii. 1-10.

of the testim. events in which he was so signally *commandment*. There is never the slightest exalta-
gave unto Mo^s d what perhaps is still more striking, *with him up* describing the interviews with which *tables of st*^r d him, never expressed any surprise

After GOD revealed to him. He knew that his the child JEHOVAH, and that He was the Almighty: written being once convinced of this, by irre-
 it. This proofs, he was not overwhelmed by any festation of His glory.

forsook ^{not} at all in the present day could receive with own hand simplicity, the record of these events, and mount, ^{as} as they profess to do, in JESUS CHRIST Aaron, messenger of the FATHER, could see in His shall go^s, the seal to the truth of what Moses Break o^r for JESUS CHRIST said, ‘*If they hear not your word the prophets neither will they be persuaded, bring thine rose from the dead.*’¹ How many, now hand, and again does the Holy One pledge Himself to made it a predecessor’s veracity. The testimony of Moses is O Israel, whi^s as worthy of credit as His own, ‘For had ye And when A⁴⁶). The mission of Moses is shewn to be as Aaron made^{ed}ited as His own:—‘And as touching the dead, to the LORI^e, have ye not read in the book of Moses, how in offered buri^r d spake unto him, saying, ‘I am the God of Abraham and of Isaac and of Jacob’ (Mark xii. 26). Nay more, the people of Moses are declared to be as imperishable as His play. A^llentical form of expression being used with regard down; for at before either could fail of accomplishment heaven land of i. 35.” “Divine Authority of the Pentateuch,”

¹ E. D. Moore.

that JESUS CHRIST has risen from the dead, fail to be persuaded by His ‘*words*’ which ‘*are spirit and are life.*’¹

‘*And it came to pass, as soon as he (Moses) came nigh unto the camp, that he saw the calf, and the dancing: and Moses’ anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.*’² This was the time when all who were on the LORD’s side were to declare themselves: for after Moses had talked with Aaron about this great sin that he had brought upon them, ‘*Moses stood in the gate of the camp, and said, Who is on the LORD’s side? let him come unto me. And all the sons of Levi gathered themselves together unto him.*’³

Grievously had the people transgressed in worshipping a molten calf instead of the Living God, and JEHOVAH shewed His wrath by allowing the sword to slay these wilful idolaters, for ‘*there fell of the people that day about three thousand men.*’

On the morrow after this great punishment, Moses promised again to intercede for the people, and said to them, ‘*Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.* And Moses returned unto the LORD, and said, *Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.*’⁴

¹ John vi. 63.

² Exodus xxxii. 19.

³ Ibid 26.

⁴ Ibid 30-33.

In this event GOD teaches us that no man can sacrifice himself by way of making atonement for the sins of another.¹ Moses was perhaps the nearest type of JESUS CHRIST, in that he offered his life for his people; but his sacrifice was not accepted. Mark the reply of JEHOVAH, ‘ *Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which*

¹ The following extract from Bishop Wordsworth sets forth the difference between self-sacrifice and the *vicarious sacrifice* of our LORD JESUS CHRIST; ‘ *Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.*’ “ St. Paul imitates the disinterestedness and self-devotion of Moses, and his ardent love of Israel (Rom. ix. 3). In both cases, that of Moses and St. Paul, there is an image of the self-sacrifice of Him Who in His infinite zeal for His Father’s glory, and in His unspeakable love for mankind, vouchsafed to become *a curse for us* (Gal. iii. 13), and Who satisfied God’s offended justice and appeased His wrath against sin by offering Himself for us, and Who made thereby a ‘ full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.’ . . . The answer of God here appears to refer to *that sacrifice*, ‘ *Whosoever hath sinned against me, him will I blot out of my book.*’ Thou art a servant, not a Son. Thy life cannot atone for this. Moses and the law cannot do this. A Moses and a Samuel cannot deliver a guilty nation (Jer. xv. 1). Noah, Daniel, and Job cannot deliver them (Ezekiel xiv. 14, 20). ‘ Was Paul crucified?’ (1 Cor. i. 18). Could he save you? ‘ The soul that sinneth, it shall die’ (Ezekiel xviii. 4). Christ took the nature of all, and died for all. But He had not sinned, and therefore was not blotted out of God’s book. Nay, rather by His perfect sinless obedience

I have spoken unto thee: behold, mine Angel¹ shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the LORD plagued the people, because they made the calf, which Aaron made.²

‘And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: and I will send an angel before thee; and I will drive out the Canaanite, the Amorite,

and suffering He purchased redemption for all: and the names of His faithful people, *the Church of the firstborn*, the sons of God by adoption in Him, are written in Heaven (Heb. xii. 23, Luke x. 20), and are in the Book of Life (Phil. iv. 3), and the Book of Life itself is called the ‘Lamb’s Book of Life’ (Rev. xxi. 27). The Book of Life of ‘the Lamb slain from the foundation of the world.’” For the acceptable sacrifices which man can offer, see Heb. xiii. 16, Phil. iv. 18, Rom. xii. 1, &c.

¹ “Not the Angel of the Covenant and of His Presence, as in ch. xxiii. 20, but a created angel, which, though a favour, was a lessening of the mercy before promised and granted, and which gave the people a great deal of concern, though Moses by his supplication got the former blessing restored.” Dr. Gill. Compare ch. xxxiii. 2, “I will send an angel.”

“Here we may presume the promised angel could not be the *Angel of the Covenant*, whose mission was to be the strength and consolation of the people of God. Rather are we to understand that Divine Person to be the *speaker*, who threatens to withdraw his presence, and to accomplish the purposes of His providence only through the instrumentality of some created agent, and therefore the people mourned.” “Gurney’s Biblical Notes,” p. 235.

² Exodus xxxii. 34, 35.

*and the Hittite, and the Perizzite, the Hivite, and the Jebusite: unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. And when the people heard these evil tidings,' that the LORD their God would withdraw Himself—that His Presence would not go up with them, but that He would send an angel to lead them, 'they mourned, and no man did put on his ornaments.'*¹

In Exodus xxix. 43-46, we read that JEHOVAH promised to meet with the children of Israel, and to sanctify the tabernacle by His glory, and to dwell among them. *'And I will dwell among the children of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.'* And now *'Moses took the tabernacle,² and pitched it without the camp, as far off from the camp, and called it*

¹ Exodus xxxiii. 1-4.

² "Not that tabernacle, the pattern of which he had been shewed in the mount, for that was not as yet," but a temporary one. "It was pitched without the camp: this was done partly because he (Moses) might have the opportunity of conversing with God, and bringing about a thorough reconciliation with Him and the people, Who declared He would not go up in the midst of them: and partly that this might be a symbol to the people of the Lord's departure from the midst of them, so that they might be brought to a thorough humiliation for their sins, who might fear that He might not only stand at a distance, but entirely remove from them."

"Gill's Commentary."

*the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.*¹ Thus it would seem that the abode of God's Presence, instead of being in their midst, was for awhile removed to a distance, but near enough 'to be found of all them who sought for Him.' 'And it came to pass when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle,' doubtless watching with intense interest to see whether their God, whose anger was resting upon them, would condescend to manifest Himself in the tabernacle just reared without the camp. JEHOVAH had not forsaken them, for 'as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found

¹ Exodus xxxiii. 7.

*grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.'*¹

The LORD had spoken to Moses as if Israel were no longer *His people*, but the people whom Moses had brought up out of Egypt. An angel had been promised to go before him; but it was not the ANGEL-JEHOVAH, and without his REDEEMER's Presence Moses could not rest, or go forward. To this earnest pleading JEHOVAH replies, '*My presence shall go with thee and I will give thee rest.'*² In order to be perfectly assured of this, Moses said unto Him, '*If thy presence go not with me, carry us not up hence. For wherein shall it be known here, that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.*' How gracious and full of assurance was the reply of JEHOVAH to His servant Moses, who had again pleaded with Him, the Ruler and the Guide of His people. '*I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.*'

Let us (interrupting for a moment the thread of the narrative) ask ourselves the question, Does the LORD know us *by name*? If we are indeed the disciples of JESUS CHRIST, desiring only to go where His Presence leads us, then He does know

¹ Exodus xxxiii. 9-13.

² Ibid 14.

us, for He has said, '*He calleth His own sheep by name, and leadeth them out.*'

Encouraged by such marvellous tokens of God's condescending goodness in answering his petitions for the people and for himself, Moses is emboldened to ask a yet greater favour of the LORD; for he said, '*I beseech thee, shew me thy glory.*' What a request was this for mortal man to make, of that God Who had already on various occasions caused His Presence to be seen and felt in an extraordinary degree! Already had Moses seen the glory of the LORD—he had drawn '*near unto the thick darkness where God was,*' and he, with the seventy elders, '*saw the God of Israel.*' But Moses longed for something more than had yet been granted him, '*and he said, I beseech thee, shew me thy glory.*' In this God also yielded to the request of His servant, '*and He said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*' *And He said, Thou canst not see my face: for there shall no man see me, and live.*¹ *And*

¹ And yet it is written that the Lord did speak "*face to face*" with Moses: to use the words of an "*early Father*" when shewing that it was the Son of God, and not the FATHER, Who ever manifested Himself, "*Now we find that God has been seen by many persons, and yet that no one who saw Him died [at the sight]. [The truth is] they saw God according to the faculties of men, not in accordance with the full glory of the Godhead.* For the patriarchs are said to have seen

the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.'

The LORD having promised Moses that His Presence should go with him, and having made His glory pass before him, renewed His covenant with His people, and again gave them the law:

God (as Abraham and Jacob), and the prophets (as for instance Isaiah and Ezekiel), and yet they did not die. . . . We declare, however, that the Son also, considered in Himself [as the Son] is invisible, in that He is God."

"It is therefore evident that all the appearances of God spoken of in Scripture were far different from a visible display of His *Essence* or essential glory, which in its own nature is invisible: and this applies equally to the familiar appearances with which the Patriarchs were favoured; the more awful and glorious manifestations which were made to the prophets in visions; the *Shechinah* or visible glory, which appeared above the mercy seat; and the manifestations vouchsafed to Moses, when 'the LORD spake face to face, as a man speaketh to his friend.' And not only must the divine Essence always continue invisible to our bodily eyes, but even the full discovery of the divine glory to our souls. . . . In this sense it seems to have been that the Lord said to Moses, 'Thou canst not see my face and live, for there shall no man see me and live.' Yet as far as mortal man could endure the sight, Moses should have his request granted." "Scott's Commentary."

In the "Targum of Onkelos," "The Lord said, Thou canst not see the face of my Shekinah, for no man can see me and abide alive. The Lord made His Shekinah to pass before his eyes." "The Targums on the Pentateuch," Etheridge.

for 'the **LORD** said unto Moses, *Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.* And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the **LORD** had commanded him, and took in his hand the two tables of stone. And the **LORD** descended in the cloud, and stood with him there, and proclaimed the name of the **LORD**. And the **LORD** passed by before him, and proclaimed, *The **LORD**, The **LORD** God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.* And Moses made haste and bowed his head toward the earth, and worshipped. And he said, *If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.*' Again did JEHOVAH graciously reply to this earnest and reiterated pleading of the leader of the people, 'And he said, behold, I make a covenant: before all thy

*people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day.*¹ Then did the LORD reiterate various commandments, after which ‘*the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.*²

On this occasion Moses ‘*was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And He wrote (that is the LORD wrote, see v. 1) upon the tables the words of the covenant, the ten commandments.*³ *And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while He talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all*

¹ Exodus xxxiv. 10, 11.

² Exodus xxxiv. 27.

³ “Moses wrote in a book the *judicial* and ceremonial precepts that he had received, but God Himself wrote the ten commandments, the substance of the moral law, on tables of stone. This difference strongly marked the permanence and perpetual obligation of the moral law, and the inferior importance and temporary obligation of the ceremonial institutions: and even of the judicial law, except as coincident with the moral.” “Scott’s Commentary.”

*the rulers of the congregation returned unto him : and Moses talked with them. And afterward all the children of Israel came nigh : and he gave them in commandment all that the LORD had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the LORD to speak with Him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone : and Moses put the veil upon his face again until he went in again to speak with Him.*¹

After this, freewill offerings are brought to the LORD for the tabernacle and its furniture. Then follows the description of the building and setting up of the tabernacle, the golden and the brazen altars, the ark of the testimony, of the garments of the high priest and his sons, and of their consecration ; and various details for their worship of JEHOVAH. All these instructions were given by JEHOVAH Himself: it was Moses who rehearsed them to the people.

When Moses had done 'according to all that the LORD commanded him,' and had 'finished the work, then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. Thus was JEHOVAH pleased to manifest His Presence in the midst of His people. 'And Moses was not able

¹ Exodus xxxiv. 28-35.

to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went forward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the LORD¹ was on the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.²

¹ “Because the cloud of the glory of God’s Shekinah overspread the tabernacle by day, and a fire shined upon it all the nights, all the sons of Israel seeing in all their journeys.”
“Jerusalem Targum.”

² Exodus xl.



CHAPTER V.

THE MANIFESTATIONS OF JEHOVAH RECORDED
IN THE BOOKS OF LEVITICUS, NUMBERS, AND
DEUTERONOMY.

“ Because I will publish the name of the **LORD** : ascribe ye greatness to our God. *He* is the Rock, His work is perfect : for all His ways are judgment : a God of truth, and without iniquity, just and right *is* He.” Deut. xxxii. 3, 4.

“ They remembered that God was their rock, and the high God their Redeemer.” Psalm lxxviii. 35.

“ And did all eat the same spiritual meat ; and did all drink the same spiritual drink : for they drank of that spiritual Rock that followed them : and that Rock was Christ. But with many of them God was not well pleased : for they were overthrown in the wilderness.”

“ Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.” 1 Cor. x. 3, 4, 5, 9.

CHAPTER V.

THE MANIFESTATIONS OF JEHOVAH RECORDED IN THE Books of LEVITICUS, NUMBERS, AND DEUTERONOMY.

IN the first verse of the book of Leviticus it is written that '*the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation.*' Throughout the Pentateuch we find constantly reiterated '*that the Lord spake unto Moses:*' formerly He spake to him on Mount Sinai, but now it was generally from above the Mercy Seat. God had previously said, '*There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.*'¹ There were other times when God spake to Moses before the whole congregation, and when He manifested His Presence and His glory to them also. When the priesthood was about to be instituted, Moses was commanded to gather them all together, that they might be witnesses of, and partakers in, the ceremony of the consecration of Aaron and his sons. These were to '*abide at the door of the*

Exodus xxv. 22.

*tabernacle of the congregation day and night seven days, and keep the charge of the LORD,' that they 'die not.'*¹ And 'on the eighth day² Moses called Aaron and his sons, and the elders of Israel,' and told Aaron what sacrifices to bring. When the sacrifices were ready, 'all the congregation drew near and stood before the LORD. And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.' Then was offered by the High Priest the sin offering to make an atonement for himself and for the people—the calf was slain, the blood was sprinkled. 'And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.³

The perpetual Presence of the LORD, which to us is the object of faith, was to them the object of sight. While God's people now are travelling to their Heavenly Home, that Presence must be realized by faith in the Risen Saviour and in the HOLY GHOST the Comforter, Who will take of the

¹ Lev. viii. 33-35.

² Lev. ix. 1.

³ Lev. ix. 5, 6, 22-24.

things of CHRIST and shew them unto us;¹ but while Israel was journeying to the promised land, the symbol of JEHOVAH's Presence was ever visible. It was to be seen resting on the tabernacle when Israel was to rest—and when '*the cloud of the LORD*' was lifted up it was a sign that they were to go forward.

Moses writes that '*on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night.*' '*Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.*'²

The Divine Glory appeared in judgments also. Israel knew assuredly that GOD was with them—that He ordered all things for them, and yet they did not trust in His love, nor believe in His care. Again and again they provoked Him to anger, and again and again they felt His wrath. At one time '*the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the*

¹ Num. ix. 15, 16, 22, 23.

² John xvi. 15.

camp : ' at another time He gave them their hearts' desire in the abundance of quails, which a strong wind brought up from the sea ; but while they were eating them '*He smote them with a very great plague.*'

And Moses, notwithstanding all that the **LORD** had shewn him of His power, and that it was He Himself who was leading the children of Israel—wearied with their constant murmurings against the **LORD** their **God**—well nigh gave way to despair. On this latter occasion, when the Israelites sighed for those things which they had enjoyed in Egypt, '*Moses heard the people weep throughout their families, every man in the door of his tent, and the anger of the **LORD** was kindled greatly; Moses also was displeased.*'¹ And he poured out his sorrow and distress before the **LORD**; '*he cast his burden upon Him*,' and graciously did his **LORD** sustain him, and provide help for him. Moses had said, '*I am not able to bear all this people alone, because it is too heavy for me.*'² The **LORD** told him to choose seventy elders, and to bring them with him into the tabernacle of the congregation, '*that they may stand with thee there: and I will come down and talk with thee there, and will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.*'³ '*And Moses went out and told the people the words of the **LORD**, and gathered the seventy men of the elders of*

¹ Num. xi. 10, 11.

² Num. xi. 14.

³ Num. xi. 17.

the people, and set them round about the tabernacle. And the LORD came down in a cloud and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders, and it came to pass that when the spirit rested upon them they prophesied, and did not cease.¹

It was about this time that the wrath of the LORD was kindled against the people, so that He smote the people with a very great plague, because they murmured, saying, ‘Who shall give us flesh to eat?’² The LORD satiated their desire, but punishment followed.

Soon after this, followed a signal manifestation of Divine favour to Moses, by which the LORD vindicated His servant, before those who rose up against him. Miriam and Aaron, probably jealous of Moses, had dared to speak against him, ‘because of the Ethiopian woman whom he had married.’ ‘And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there

¹ Num. xi. 24, 25.

² Num. xi. 18.

*be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the LORD was kindled against them; and He departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow.*¹

In these graphic accounts of the LORD's immediate interference in the affairs of His people, the simplicity of the language used is *very* striking. Moses briefly states what actually took place, and this is enough for faith to grasp: nor is it likely that we should more easily believe were more elaborate accounts left on record. It is also a very striking fact that although Moses beheld '*the similitude of the LORD*,' he has not left any description of that similitude. With the powers we at present possess, any description would have been incomprehensible: but Moses did behold God and His glory in a manner never again granted to any man. And the teaching is forcibly impressed upon us as we read God's own question, '*Wherefore then were ye not afraid to speak against my servant Moses?*' that we should take heed lest we be found detracting from his authority.

¹ Num. xii.

There were many in our SAVIOUR's time with whom He had to reason in the same way, and to uphold as of paramount importance, the doctrines and precepts taught by Moses, that '*servant who was faithful in all His house*,'¹ and who taught others as he himself was taught of GOD. To the Jews, who did not choose to accept Him as their promised Messiah, JESUS CHRIST says, '*had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*'² '*If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.*'³

There are many in our own day, who say with Miriam and Aaron, '*Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?*' and who would persuade themselves and others, that by their own judgment and insight, they are able to determine what portions of the writings of Moses are true, and therefore worthy of reception, and what portions are incredible and untrue. The whole of the "Holy Scriptures" are subjected by them to the same kind of criticism—the criticism of the "verifying principle" within them.

Those who are willing to search the Scriptures with the mind of CHRIST will be led unerringly on: they will find that there is no discrepancy between what the Great Master taught and what He qualified His servants to teach. They will

¹ Heb. iii. 2.

² John v. 46, 47.

³ Luke xvi. 31.

acknowledge that what GOD spake *by Moses* is His own teaching: that He qualified *him* to work signs and wonders, as a proof that he was divinely commissioned to write down the truth for all future generations, so that they might be able to say, '*We have heard with our ears, O God, and our fathers have told us what work thou didst in their days, in the times of old.*'¹ CHRIST does not say had ye believed Moses' words: this might have left the question open as to what *really* were Moses' words. He referred to Moses' *writings*—and the Jews of His day unhesitatingly accepted the Pentateuch as written by Moses.

Although the Israelites had felt the anger of the LORD, who, though He granted their desire, smote them with a very great plague; and though the LORD had so conspicuously honoured Moses in their sight, they still murmured against him and Aaron. They believed the evil report of the promised land which the spies brought: they even ordered that Joshua and Caleb should be stoned, for speaking well of '*that exceeding good land*,' that '*land which floweth with milk and honey*.' '*And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit*

¹ Psalm xliv. 1.

*them, and will make of thee a greater nation and mightier than they.'*¹

Again Moses pleads for Israel with the **LORD**, in words of deepest tenderness: he pleads as only they can plead in whose heart dwells the Spirit of the **LORD**. He prayed 'according to the mind of the Spirit.' 'And Moses said unto the **LORD**, Then the *Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou **LORD** art among this people, that thou **LORD** art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the **LORD** was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The **LORD** is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.'² This intercessory prayer was granted —the nation was spared; but the sinners were*

¹ Num. xiv. 10-12.

² Num. xiv. 13-19.

punished. ‘*And the LORD said, I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it.*’¹ Nor was this all that JEHOVAH said unto this faithless and perverse generation. He told them that Joshua and Caleb were the only men who came out of Egypt who should enter Canaan; ‘*but your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years.*’²

The LORD had already shewn the people that there was none among them like His servant Moses, but they were ‘*slow of heart to learn*’ what the LORD would teach them. ‘*Now Korah, Dathan, Abiram, and On, . . . with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown, gathered themselves together against Moses and against Aaron.*’ Instead of thanking their God, who had given them such leaders, they were evidently very jealous, ‘*and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the*

¹ Num. xiv. 20-23.

² Ibid, 31-33.

*LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD ?*¹ Moses, in that calm reliance which they feel who are endeavouring to do the LORD's will, left it to Him to vindicate Aaron and himself, and to punish the impiety of those who, unsanctified and unbidden, would minister in the Sanctuary.² ‘*He spake unto Korah and unto all his company, saying, Even tomorrow the LORD will shew who are His, and who is holy; and will cause him to come near unto Him: even him whom He hath chosen will He cause to come near unto Him.*’ Then Moses commanded Korah and his company what they should do. ‘*And Korah gathered all the congregation unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation. And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment; and they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?*’ After Moses had interceded for them, the LORD replied, ‘*Speak unto the congregation, saying, Get you up from about the tabernacle of*

¹ Num. xvi. 2, 3.

² “In verses 8-11, Moses particularly addresses Korah and the other sons of Levi, and charges them with despising the special honour which God had vouchsafed them, in appointing them to the service of the Sanctuary; and with seeking the priesthood also.” “Scott's Commentary.”

Korah, Dathan, and Abiram;’ the people obeyed. Then followed the punishment: after a solemn address from Moses, ‘*the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.*’ ‘*And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.*’¹

We now meet with another of the painful proofs of unbelief. It seems almost incredible that a people who had just beheld ‘*the glory of the LORD,*’ whose lives He had spared, who had witnessed the awful punishment on Korah and his company, who had felt that the LORD indeed could vindicate His righteous servants: it seems incredible that on the very next day they could again dare to provoke God, by again rising up against His servants; but ‘*the heart is deceitful above all things, and desperately wicked, who can know it?*’ Even against JESUS CHRIST—Who ever at the right hand of the FATHER intercedes for us—we often rebel; and though forgiven, rebel again.

But so it was. ‘*But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.*’ Whilst they were gathered against their leaders ‘*they looked toward the tabernacle of the congregation, and behold the cloud covered it, and the*

¹ Num. xvi. 5-35.

glory of the LORD appeared. And Moses and Aaron came before the tabernacle of the congregation. And the LORD spake unto Moses saying, Get you up from among the congregation that I may consume them as in a moment, and they fell upon their faces.' It does not appear on this occasion that Moses pleaded for them, but he told Aaron to 'take a censer and put fire therein from off the altar and put on incense, and go quickly unto the congregation and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation: and behold the plague was begun among the people; and he put on incense and made an atonement for the people. And he stood between the dead and the living, and the plague was stayed.'

The High Priest of Israel 'stood between the dead and the living'—the type of our Great HIGH PRIEST Who ever stands between 'the Living God and those who are dead in trespasses and sin.'

We now come to the sad event in the personal history of Moses: but he was a man subject to like passions as we are, and in one memorable instance he gave way to temptation, and for this was severely punished; though, to the close of his life Moses was still the honoured leader of the LORD's people.

The Israelites had come 'into the desert of Zin. And there was no water for the congregation; and they

¹ Num. xvi. 3-48.

gathered themselves together against Moses and against Aaron. . . . And Moses and Aaron . . . fell upon their faces, and the glory of the **LORD** appeared unto them. And the **LORD** spake unto Moses, saying, Take the rod and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes. . . . And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now ye rebels: must we fetch you water out of this rock? And instead of speaking to the rock, as the **LORD** had told him to do, 'Moses lifted up his hand, and with the rod smote the rock twice, and the water came out abundantly, and the congregation drank, and their beasts also. And the **LORD** spake unto Moses and Aaron, Because ye believe me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.' Whether Moses and Aaron then made any reply to the **LORD** their God, or pleaded for themselves, is not mentioned. The leaders of the people had sinned, they had not sanctified the **LORD** before the people, and they doubtless felt that they were punished justly, and without a murmur acquiesced in the **LORD**'s will.

Some time after this the **LORD** commanded Moses, saying, 'take Aaron and Eleazar his son up unto mount Hor. And Moses did as the **Lord** commanded: and they went up unto mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and

*Aaron died there in the top of the mount : and Moses and Eleazer came down from the mount.*¹

The account which the Sacred Historian gives of God's interviews with Balaam is one of deep interest. There are various opinions as to who Balaam was: whether he had ever been a prophet of the LORD, and had fallen away from the true religion, or whether he was a soothsayer, who had *acquired* a knowledge of God, and made use of this knowledge with the arts of divination.² Be this as it may, God saw fit to employ him to make known His will to a heathen king; and in furtherance of this object He manifested Himself to him. Nothing is known of Balaam's previous history, but it would seem that he *expected* that God would answer him, expectation which may have been founded on the knowledge Balaam had, that God was ever present with the children of Israel, and communicated His will to them. When Balak's messengers came to Balaam, '*he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me. . . . And God came unto Balaam, and said, What men are these with thee?*'³ Balaam replied to God, and repeated unto

¹ Num. xx.

² St. Peter alludes to Balaam as a "Prophet;" he did prophesy: therefore the Apostle might speak of him as a prophet. In Joshua, ch. xiii. 22, he is thus spoken of: "Balaam the son of Beor the soothsayer."

³ Num. xxii. 8, 9.

Him the message that the king of Moab had sent. ‘*And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.*’ A second time did the princes of Moab beseech Balaam to go with them, and again he persuaded them to tarry that night, ‘*that I may know what the LORD will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.*’¹ It appears, that so anxious was Balaam to go with them, that he did not wait to be *called*, for he rose up early in the morning, and saddled his ass, and went with the princes of Moab. ‘*And God’s anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.*’² After Balaam in anger had smitten the ass three times, and the ass had spoken, ‘*then the LORD opened the eyes of Balaam, and he saw the Angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.*’³ Balaam fell

¹ Num. xxii. 19, 20.

² Ibid 22-24.

³ Ibid 31. .

down to worship Him, whom he recognized as the Angel of JEHOVAH: he acknowledged that he had sinned, and was willing to go back again, and then the LORD permitted him to go to Balak, and immediately '*the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.*'¹ And he said to the king, '*Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.*'²

When the altars were built and the sacrifices were ready, '*Balaam said unto Balak, I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee.*' '*And God met Balaam . . . And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.*' Balaam delivered the divine message he had thus immediately received. The LORD met Balaam³ yet again, and gave him another message. These facts are narrated circumstantially, and there is every reason to believe that it was the Angel of JEHOVAH Who was pleased to manifest Himself on this occasion, and to give His own message: that the Angel of the LORD who stood in the way was the LORD GOD. It would seem that Balaam had another revelation granted to him: one in which the spirit of prophecy was upon him. Previously GOD had told him

¹ Num. xxii. 35.

² Ibid 38.

³ Ibid xxiii. 16.

what to say, but now ‘*Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.*’ When Balaam had delivered the whole of the message to the king which God had given him, he ‘*rose up, and went and returned to his place.*’¹

In the Book of Deuteronomy Moses rehearses to the children of Israel their history, from the time they came out of Egypt: he reiterates the laws which God had given them, he reminds them of the promises—the blessings wherewith God would bless them if they were obedient, and of the sore punishments they would bring upon themselves if they were disobedient.

The LORD had previously told Moses in the following words that he should not lead the people into Canaan.² ‘*Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel; and when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.*’³ Moses touchingly takes leave of the people, and in the sight of all Israel encourages Joshua with the LORD’s promise that He would be

¹ Num. xxiv. 25.

² Num. xx. 12.

³ Num. xxvii. 12, 13.

with him, that He would neither fail nor forsake him: that he was not to fear, neither to be dismayed.¹

The **LORD** in His tender mercy again reminds Moses that his time of departure is near at hand. '*Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge.* And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.' And now we read of the last descent of '*the cloudy pillar*', which had been with Israel in all their journeyings; for '*the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.*' God told Moses how the people would forsake Him and break His covenant, and He commanded him, saying, '*Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.* Moses therefore wrote this song the same day, and taught it the children of Israel. And Moses spoke in all the ears of the congregation of Israel the words of this song, until they were ended.'²

No language can describe the beauty of this song, given by **JEHOVAH**, '*the Rock of his salvation*',³ to Moses ere He took him from the threshold of the joy he had longed for on earth to the inex-

¹ Deut. xxxi. 8. ² Deut. xxxi. 14, 15, 19, 22, 30.

³ Deut. xxxii. 15.

pressibly greater joy of seeing God—not as he was wont to see Him in the tabernacle built by hands, but in Heaven itself. Can there be any doubt but that Moses *knew* that although he was going to die, he was going to see God, and to live with Him for evermore?

When 'Moses had made an end of speaking all these words to all Israel, . . . the LORD spoke unto Moses that selfsame day, saying, Get thee up into this mountain Abarim: . . . and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.'¹

Before he dies, 'Moses, the man of God, blessed the children of Israel.' He knew that his God 'loved the people; all thy saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.' 'The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.'² Blessed indeed are they who partake in these promised blessings. 'Happy is that people that is in such a case: yea happy is that people whose God is the LORD.'

¹ Deut. xxxii. 45-52.

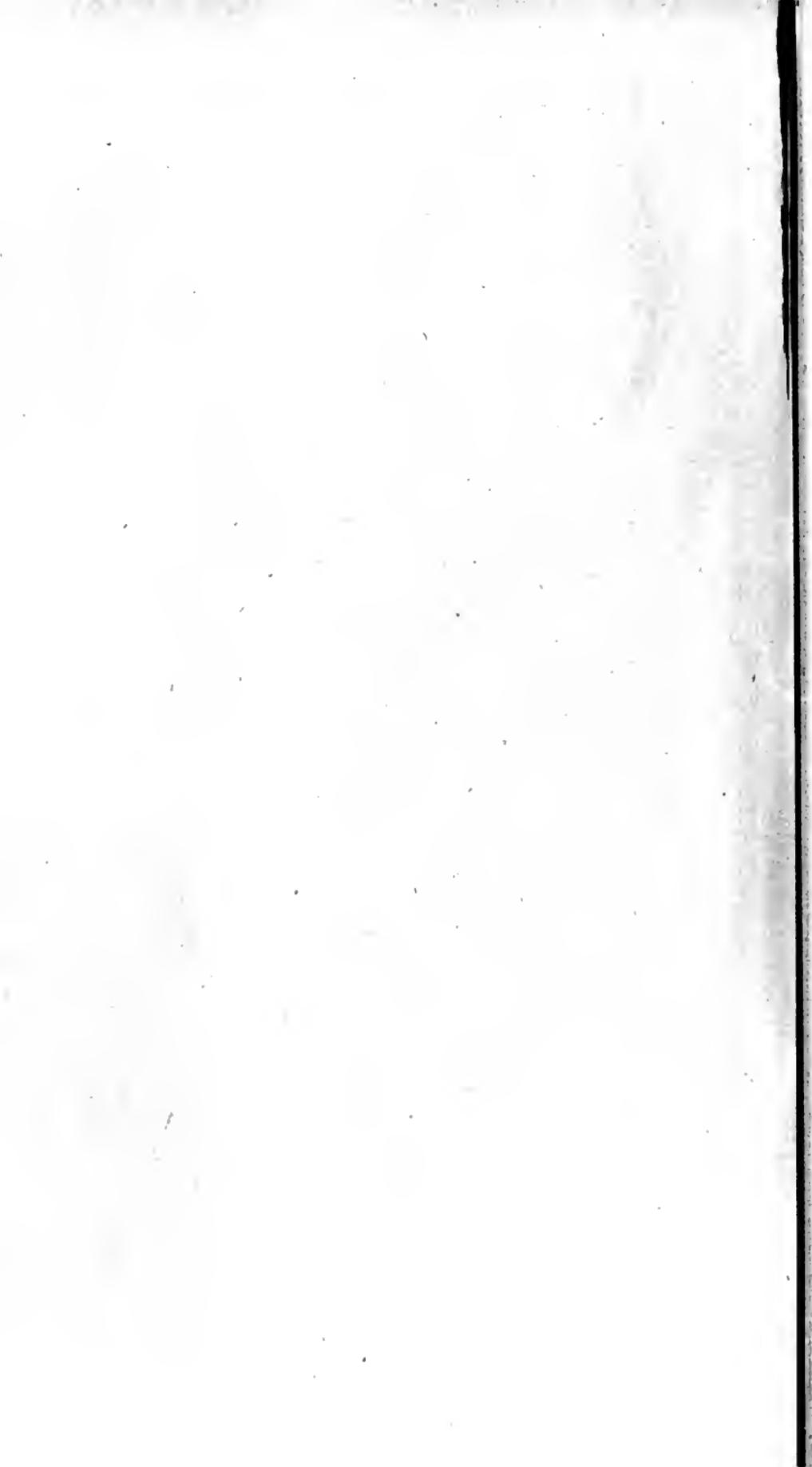
² Ibid xxxiii. 3, 12.

And the **LORD** shewed him all ‘*the land which He sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.* So Moses the servant of the **LORD** died there in the land of Moab, according to the word of the **LORD**. And He buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.’ ‘*And there arose not a prophet since in Israel like unto Moses, whom the **LORD** knew face to face.*’¹

Three Apostles (one an eye-witness) and an Evangelist relate another interview, when Moses conversed with his **LORD** on earth—even in the promised land. On the Mount of Transfiguration Moses and Elias, the representatives of the Law and the Prophets, ‘*appeared in glory,*’ and they ‘*talked with Him,*’ the Angel JEHOVAH, ‘*the Messenger of the Covenant,*’ ‘*the Christ of God,*’ and they ‘*spake of His decease which He should accomplish at Jerusalem.*’² Here again was fulfilled the promise, ‘*With him will I speak mouth to mouth, and not in dark speeches; and the similitude of the **LORD** shall he behold.*’

¹ Deut. xxxiv. 1, 4, 7, 10.

² Luke ix. 30, 31.



CHAPTER VI.

SUBJECT CONTINUED IN JOSHUA, JUDGES,
SAMUEL, AND KINGS.

“ And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord God! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.”
Judges vi. 22, 23.

“ Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” John xiv. 27.

CHAPTER VI.

SUBJECT CONTINUED IN JOSHUA, JUDGES, SAMUEL,
AND KINGS.

*'Now after the death of Moses, the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. . . . There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee. Be strong and of a good courage. . . . This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.'*¹

Thus Divinely encouraged, Joshua took the leadership of the hosts of Israel: and after three

¹ Josh. i. 1.

days led them forward. ‘*And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know, that as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.*’¹ ‘*And the people came out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.*’²

Jehovah had promised to be with Joshua as He had been with Moses, and He had already magnified him in the sight of all Israel. But now the LORD manifested Himself unto him as unmistakably as He had done to Moses; and there is no reason to suppose but that this interview took place in the day, and that Joshua’s mental powers were in their natural state. ‘*When Joshua was by Jericho he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD’s host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.*

¹ Josh. iii. 7, 8.

² Josh. iv. 19.

There is no doubt that this Captain of the LORD's Host was the same who in the next chapter is spoken of as JEHOVAH. '*And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.*'¹

JEHOVAH, out of the burning bush, told Moses to take off his shoes from off his feet, and now the same token of worship and reverence was required of Joshua by the DIVINE BEING who thus presented Himself.

Was it not as Captain of the Heavenly Hosts, that JESUS CHRIST, when about to be betrayed into the hands of His enemies, said: '*Thinkest thou that I cannot now pray to my Father, and He shall*

¹ "Him did Joshua the son of Nun see, as the Captain of the Lord's hosts, in armour for their assistance against Jericho, to whom he fell down and worshipped, as a servant does his master." "Apostolic Constitutions," Bk. v., ch. xx.

Josh. vi. 2. "The Man Christ Jesus (ch. v. 13), that Man of War (Ex. xv. 3), Jehovah is His name, Jehovah mighty in battle (Ps. xxiv. 8), Whose weakness is stronger than men (1 Cor. i. 25)." Trapp.

"The same person speaks to Him (all agree) who is called the Prince of the Lord's Host in the foregoing chapter; and here is called Jehovah." Bishop Patrick. Josh. vi.

Josh. v. "All these circumstances prove, beyond a doubt, that the '*armed man*' was no other than the Son of God, the Second Person in the Sacred Trinity, the Captain of our Salvation anticipating His incarnation, and assuring Joshua of success in war."

"Jesus our Lord, the Prince of His Father's hosts, appearing to him who was a type of Him, at Jericho with a drawn sword, promised to be the defender of His people. The Angel who suffered Himself to be worshipped, and by whose presence

presently give me more than twelve legions of angels? It was He whom the beloved Disciple beheld in Heaven, ‘Clothed with a vesture dipped in blood: and His name is called the Word of God. And the armies which were in heaven followed Him. . . . And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

The tabernacle of the congregation was set up at Shiloh, and the LORD constantly spake unto Joshua (probably from above the mercy seat), and He wrought many miracles through his instrumentality. In everything connected with the conquest of Canaan, and its division among the tribes, we find Joshua appealing to the LORD his

the place where He appeared was sanctified, so that Joshua was commanded to put off his shoes, no doubt was He whom all the angels in heaven worshipped.” “Scott’s Commentary.”

“The Divine Person who thus consented to accompany the Israelites, and to drive out their enemies before them, is easily recognized in the Captain of the LORD’s hosts, whom Joshua, when by Jericho, beheld and worshipped, and who said to him, like the Angel in the bush to Moses, loose thy shoe from off thy foot, for the place whereon thou standest is holy.” “J. J. Gurney’s Biblical Notes,” p. 238.

“He who appeared was the Son of God. This seems the most probable conclusion from the foregoing notes, as also from the fact that divine worship was paid to him by His own command. The Son of God was ever the link of communication between God and the external world. . . . Under the patriarchs and the Law He temporarily assumes a visible shape to communicate God’s purposes to man; under the Gospel He eternally retains the visible form of man. He was the Angel of the old Covenant. He is no less the Angel of the New.” “Pulpit Commentary.”

God for council and for guidance: and he found, as Moses had done, that JEHOVAH was ever near him as his unfailing Friend. Before his death, he could testify that '*the LORD gave unto Israel all the land, which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.*'¹

In the second chapter of the Book of Judges, it is written that '*an angel of the LORD came up from Gilgal to Bochim.*' It was in Gilgal, in the east border of Jericho, that the people encamped when they came up out of Jordan; and it was by Jericho that the Captain of the LORD's hosts appeared to Joshua. This was probably the last place where the Angel JEHOVAH had been seen, and now from Gilgal He came and spake unto the children of Israel. He spake as none but JEHOVAH could speak, '*and said, I made you to go up out of Egypt,*'² *and have brought you into the land which I*

¹ Josh. xxi. 43-45.

² "[*And said, I have made you go up out of Egypt*']. These words evidently shew that this was not a created angel, but an uncreated; even that very Person who appeared to Joshua hard by Jericho (Josh. v. 13, 14), which I have shewn there was God Himself; for who but God could speak in this style, '*I made you to go up out of Egypt?*'” Bishop Patrick.

*sware unto your fathers ; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land ; ye shall throw down their altars : but ye have not obeyed my voice : why have ye done this ? Wherefore I also said, I will not drive them out from before you ; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim : and they sacrificed there unto the LORD.*¹

A period of about one hundred and fifty years, according to Biblical chronology, elapsed, until the

“On the comparison of Exodus xxxiv. 10-14, with Judges ii. 1-4, is it not evident that Jehovah, who conversed face to face with Moses, was the Angel of the Covenant, and that the angel who spake to the Israelites of the covenant which He had made with them, was Jehovah ?” “Gurney’s Biblical Notes,” p. 238.

¹ Judges ii. 1-5. “Sacrifices were to be ordinarily presented at the Ark of the Covenant, because there and only there, was the ordinary seat of God. The rule was the basis of the exception ; that sacrifices were offered to God where He had manifested Himself in an extraordinary manner, flowed from the same principle. . . . This explanation of the sacrifice at Bochim applies equally to the sacrifice of Gideon at Ophra, for that also rests on the principle that the place where the Lord appeared is, as long as the appearance lasts, a sanctuary, and the person to whom God appears is *pro tempore* a priest. . . . These remarks will also explain Manoah’s sacrifice, of which God testified His approval.” “Hengstenberg’s Genuineness of the Pentateuch,” vol. ii., p. 30.

time when the **LORD** raised up Gideon to deliver His people from the Midianites. **JEHOVAH** had a great work for Gideon to do, and He chose that his call to this work should be accompanied by a signal manifestation of Himself. The record of this interview and of the intercourse which the **LORD** then permitted with Himself, is fraught with deep instruction: we again read of the Personal Presence of Israel's Redeemer; of sacrifice, and of answered prayer. '*And there came an angel of the **LORD**, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the **LORD** appeared unto him, and said unto him, The **LORD** is with thee, thou mighty man of valour.*'¹ This angel who came to Gideon, assuring him that the **LORD** was with him, was "The Angel of Jehovah's Presence, the Word and Son of God, who is expressly called Jehovah Himself, in verses 14, 23, 24."² '*And Gideon said unto Him, Oh my Lord,*'³ if the **LORD** be

¹ Judges vi. 11, 12. ² "Gill's Commentary."

³ "It appears by the word *Adonai* (Lord) which is used to all great men, that he did not think him to be an angel, but some person of extraordinary quality. 'If the Lord be with us'—here the Targum makes Gideon's answer to have been this, *Is the Shechina of the Lord our help?* Whence then *hath all this happened unto us?* which paraphrase shews that they took the Word of the Lord to be the Shechina of the Lord, who had most gloriously appeared for their help." Bishop Patrick.

with us, why then is all this befallen us? and where be all His miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.¹ Doubtless Gideon was one of them 'that feared the LORD, and thought upon His name,' to whom 'the LORD hearkened and heard:' he was so afflicted with the affliction of his people, that although he must have known it was their sins that had separated them from their God, yet when he was assured that JEHOVAH was with him, the thought naturally arose, 'If the LORD be with us, why is all this befallen us?' Justly does God punish the wicked, but 'in wrath He remembers mercy,' and doth not deal with us according to our iniquities. 'The LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have I not sent thee?' Gideon pleaded: 'Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.' JEHOVAH promised to be with him, and that he should 'smite the Midianites as one man.' It is interesting to note that Gideon begged that he might have a sign—an unmistakable proof of the reality of the objective character of the interview. 'And he said unto Him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee,

¹ Judges vi. 13.

and bring forth my present, and set it before thee. And He said, I will tarry until thou come again.' And Gideon went in and prepared the offering, 'and brought it out unto Him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the **LORD** put forth the end of the staff that was in His hand, and touched the flesh and the unleavened cakes ; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the **LORD** departed out of his sight.' It would seem that Gideon did not at first know how to treat this stranger : whether as a man or as an angel. To none but God would he offer a sacrifice ; in this case he brought forth a present. The Angel accepted the gift : He told Gideon how to offer it ; and He shewed, by providing the fire, that He accepted the gift as a burnt offering. Gideon was not a priest, nor was this a place for sacrifice, for there was no altar there ; but the Son of God was there, He Who as Son of Man became our Great High Priest. 'And when Gideon perceived that He was an angel of the **LORD**, Gideon said, Alas, O Lord **GOD** ! for because I have seen an angel of the **LORD** face to face. And the **LORD** said unto him, Peace be unto thee ; fear not : thou shalt not die'. Who but **JEHOVAH** could speak such words of comfort ? Who but the **LORD** of Life could say that he should not die because he had seen Him ?

The LORD could have sent a message to this effect by an angel, but the Sacred Historian tells us that it was JEHOVAH Himself who spake these words of peace.¹ ‘*Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom,*’ or (as in the margin) “the LORD send peace.”

The same night the LORD again spake unto Gideon, and told him to throw down the altar of Baal which his fathers had built, and to build an altar unto the LORD his GOD upon the top of the rock, and to take the second bullock and to offer burnt sacrifices with the wood of the grove which he was to cut down. Gideon obeyed, and now that he knew that it was JEHOVAH with whom he had spoken, he once more asked for a sign. ‘*And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and if it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.*’²

¹ Judges vi. 26.

² Ibid 36-40.

Graciously did God condescend in thus allowing a chosen servant to prove Him; that in this hour of a nation's great need, its leader might *know assuredly* that the LORD GOD OF HOSTS, the Mighty One of Israel, was going to deliver them out of the hand of their enemies. Gideon went forth in the strength of the LORD, and implicitly obeyed the commands which were immediately given to him by JEHOVAH, and subdued their enemies. Afterward, when the Israelites would have made Gideon their ruler, he refused, and said '*the LORD shall rule over you.*'

About thirty years after this event, another Manifestation of the Divine Being is recorded: one, if we may venture to say so, of *extraordinary* interest, for two mortals were, in each other's presence, permitted to behold and to converse with the LORD; and they also became witnesses to the men of their day, of the reality of what they heard and saw.

The Angel of the LORD appeared unto the wife of Manoah with the glad tidings that she should have a son. '*Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God very terrible (majestic and venerable), but I asked him not whence he was, neither told he me his name.*'¹

It is evident that Manoah believed what his wife told him that the angel had said unto her, for he

¹ Judges xiii. 6.

‘entreated the LORD, and said O my LORD, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born ? And God hearkened to the voice of Manoah, and the angel of the LORD came again unto the woman as she sat in the field, but Manoah her husband was not with her.’ Joyful gratitude must have filled her heart when she saw that her husband’s prayer was granted, and that God’s messenger had indeed come again, and she hastened to tell her husband.

‘Behold the man hath appeared unto me that came unto me the other day. And Manoah arose and went after his wife and came to the man,’ in order to hear from himself that he was the same person who had previously spoken to his wife : he said, *‘Art thou the man that spakest unto the woman ? and he said, I am.’* From all this we gather that there was nothing in His appearance that excited any astonishment. Manoah, fully satisfied, replied : *‘Now let thy words come to pass : How shall we order the child, and how shall we do unto him (or as in the margin, what shall be the manner of this child, or what shall be his work ?) And the angel of the LORD said, Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing ; all that I commanded her, let her observe.’*¹

Manoah wishing to shew hospitality to his Unknown Guest, *‘said unto the angel of the LORD, I*

¹ Judges xiii. 8, 9, 10-14.

pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that He was an angel of the LORD;’ and wishing to know who He was who had told him all these things, he said ‘*What is thy name, that when thy sayings come to pass we may do thee honour?*’ Then JEHOVAH revealed Himself. ‘*And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?*’ In this answer there is a clue which Manoah and his wife did not understand; *they knew they had seen God, but they did not know that His name, which was SECRET or WONDERFUL, is one of the names given by the Spirit of Prophecy to the Son, upon whose shoulder the government was to be.* ‘*So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the Angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and his wife. Then Manoah knew that he was an angel of the LORD,*¹ doubtless by the

¹ “Even that Angel of the Covenant, the Angel of the Great Council, as the Septuagint styles Him (Isa. ix. 6), prefixing that before other of Christ’s titles there, though not to be found in the Hebrew.” Trapp.

miraculous manner of His ascent: He vanished out of their sight in '*the flame from off the altar*,' the flame which rose in all probability out of the solid rock, as was the case when the LORD set the fire to Gideon's sacrifice, though this is not said. '*He did wondrously*,' '*and their eyes were opened and they knew Him*,'—they knew Whom they had seen. Manoah said to his wife '*We shall surely die because we have seen God*.' With childlike confidence, she to whom the LORD had first come, felt no fear, but with true wisdom strengthened her husband's faith, '*and said unto him, If the LORD were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shewn us all these things, nor would as at this time have told us such things as these*.'¹

No portion of Holy Writ is more familiar to us from early childhood than is '*the call of Samuel*,' and well may the narrative be dear to all, whether children in years, or to those who have '*become as*

¹ Judges xiii. After enumerating the various appearances of the Divine Being in the Old Testament, J. J. Gurney writes: "When He displayed His glory to Manoah, the latter concluded that his own death was inevitable, because he had seen *God* (Judges xiii. 22). And lastly, in the prophecies of Amos He is again described as Jehovah (ch. vii. 7), and in those of Zechariah as Jehovah sent by Jehovah (vii.). The observations, which under the preceding heads have been offered respecting the Word or Angel of God, through whose mediation all the divine purposes were effected, and who was Himself regarded as the Deity, present with His people and *operating* for their protection and deliverance, will prepare the

little children, that they may inherit the kingdom of heaven.' It is, we believe, the only instance in the Old Testament, where God spoke to a child¹ and made Himself visible. He 'appeared,' but in what form He revealed Himself, the Scripture does not disclose.

'And the child Samuel ministered unto the LORD before Eli, and the word of the LORD was precious in those days: ("that is, a word from the LORD in a dream or vision")² there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim that he could not see: and ere the Lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep, that the LORD called Samuel, and he answered, Here am I.'

Thrice did the LORD call unto him, and each time he went to Him. Then 'Eli perceived that the LORD had called the child, therefore Eli said unto Samuel, go lie down, and it shall be, if He call thee, that thou shalt say, speak, LORD, for thy servant heareth. So Samuel went and lay down in his place. And the

reader for a just estimate of the very important fact that various passages in the Old Testament, which describe Jehovah in *His Personal Presence and immediate operations*, are by the writers of the New Testament applied without any apparent reserve or hesitation to THE SON OF GOD." "Essays on the Evidences, Doctrines, and Practical Operation of Christianity," by J. J. Gurney (1825).

¹ "Samuel was probably 16 years of age."

² "Davidson," p. 193.

*LORD came, and stood, and called as at other times, Samuel, Samuel.*¹ It may be that the child was awake while his *LORD 'came and stood'*² and told him of the punishment He was about to bring upon Eli and his house, for '*Samuel answered, Speak; for thy servant heareth.*' He does not say *speak*, *LORD*; he is perhaps not yet fully conscious that it is *JEHOVAH* Who speaks to him. But it is more than probable that while speaking to Samuel, the *LORD* manifested Himself in some visible form."³

'*And Samuel grew, and the LORD was with him* (or as the Targum has it, the *Word of the LORD* was his

¹ "In some visible shape." Trapp.

² "This word *stood* (Kimchi thinks) denoteth some glorious appearance of God to him, because this is the same word which is used in Num. xxii. 22, 23, 31, where the Angel is said to stand to oppose Balaam's proceeding. So the Targum, the *Lord was revealed, and stood, and called.*" Bp. Patrick.

According to Dr. Gill, who quotes Kimchi, "Either there was a form before his eyes in the vision of prophecy, some visible corporeal shape assumed, or a bright splendour, an illustrious appearance of the Glory of God: or it may be rather the voice which before seemed at a distance, whereabouts Eli lay; it now seemed nearer, and was as the voice of one just by him that sounded in his ears and called as at other times, 'Samuel, Samuel,' repeating his name in order the more to excite his attention."

³ (Ver. 21.) "The 'Word of the Lord' may either mean an audible voice from God, or the appearance of Him 'Whose name is called the WORD OF GOD.' " "Scott's Commentary."

"A Personal Presence, not a mere voice or impression on Samuel's mind, is thus distinctly indicated." "Speaker's Commentary."

help)¹ and did let none of his words fall to the ground.' Another interview with this prophet is recorded, when 'the **LORD** appeared again in *Shiloh*: for the **LORD** revealed himself to *Samuel* in *Shiloh*² by the word of the **LORD**.' The fact of **JEHOVAH** appearing again, necessarily implies appearance on the former occasion (the word, as on similar occasions, means to become visible). Let us mark the two statements in this verse—that **JEHOVAH** appeared again to *Samuel*, and that He revealed Himself, by the WORD OF THE **LORD**. Here is a distinct allusion to the FATHER and the SON. It was the Eternal 'Word made flesh,' Who in after years told the Jews that it was through Him that the FATHER is revealed.³

During the course of *Samuel*'s life, the **LORD** immediately communicated His will unto Him; but whether by audible voice or by unmistakable impression on his mind is not intimated.

When the Israelites wanted to know the will of God, they came to *Samuel*,—though they would

¹ Bishop Patrick.

² "Such appearances had not been usual in *Shiloh* for a long time, but were now renewed and repeated, 'for the **Lord** revealed Himself to *Samuel* by the Word of the **Lord**:' by Christ the Word of the **Lord**, who appeared to him, it is probable, in an human form, as He was wont to do to the patriarchs and prophets, and by whom the **Lord** revealed His mind and will unto them, being the Angel of His Presence and the Messenger of His covenant." "Gill's Commentary."

³ Matt. xi. 27; John i. 18.

not do His will when they knew it. And now the time had come when they were determined to have an earthly king. ‘*And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.*’¹ As the Israelites would have a king, the LORD told Samuel to select Saul: and he ‘*said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.*’² Again, ‘*Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.*’³ Touchingly does the prophet Hosea refer to this event: ‘*O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath.*’⁴

More than a thousand years afterwards, when ‘*the King of Israel*’ came on earth to His own, to make of them ‘*a kingdom of priests and a holy nation*,’ the chief priests said, ‘*We have no king but Cæsar;*’ and in the words of our LORD’s own parable, the people said, ‘*We will not have this man to reign over us.*’

Let us pause to ask ourselves the question, can JESUS CHRIST say of any of us, ‘*They have rejected*

¹ 1 Sam. viii. 7.

² 1 Sam. x. 24.

³ 1 Sam. xii. 1.

⁴ Hosea xiii. 9-11.

me, that I should not reign over them? And let us remember, that to those who will not receive Him as their King He says: ‘*Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels.*’ ‘*But so many as received Him, to them gave He power to become the sons of God.*’

In the life of the Royal Psalmist, one instance only is recorded when the Angel JEHOVAH manifested Himself to His servant. Throughout life he was able to draw nigh unto God in full assurance of faith; and there were times, when (there is every reason to believe) he was permitted to see His glory.

David was anointed king by Samuel, ‘*and the Spirit of the LORD came upon David from that day forward.*’ It was his constant practice in the varied anxieties of life to ‘*enquire of the LORD*,’ that he might know His will; and we are told that when ‘*he sought the LORD, the LORD gave ear unto him and answered him.*’ But whether ‘*the voice of the LORD*,’ of which David so often speaks, was audible to his outward ear is not distinctly mentioned. It is said that ‘*King David went in and sat before the LORD*:’ ‘*and before Him he poured forth his supplication.*’ That he had seen Him or His glory is almost implied in the following words: ‘*O Shepherd of Israel, that dwellest between the cherubims, shine forth; . . . cause thy face to shine, and we shall be*

*saved;*¹ and again when in deep distress he prays that ‘*I may see thy power and thy glory, so as I have seen thee in the Sanctuary.*²

About two years before David’s death—after he had given way to temptation, and had sinned—the Angel of JEHOVAH manifested Himself to him. There are two accounts³ of this signal event. David had numbered Israel, ‘*and God was displeased with this thing.*⁴ And ‘*the word of the LORD came unto the prophet Gad, David’s seer, saying, Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days’ pestilence in thy land? now advise, and see what answer I shall return to him that sent me.*’ David said, ‘*Let us fall now into the hand of the LORD*’ (or as the Targum is, into the hand of the Word of the LORD);⁵ ‘*for His mercies are great: and let me not fall into the hand of man. So the LORD sent a pestilence upon Israel from the morning even to the*

¹ Ps. lxxx. 1-7.

² Ps. lxiii. 2.

³ 2 Sam. xxiv.; 1 Chron. xxi.; and an allusion in 2 Chron. iii. 1, “Then Solomon began to build the house of the LORD at Jerusalem, in Mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.”

⁴ 1 Chron. xxi. 7.

⁵ Dr. Gill, on 2 Sam. xxiv.

time appointed: and there died of the people from Dan even to Beersheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the Angel of the LORD was by the threshing-place of Araunah the Jebusite. And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.¹ David had sinned greatly in numbering the people, though the numbering was not finished, 'because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David;'² and he was punished by losing seventy thousand men. It is not stated in what the people had sinned, but in the first verse of the chapter it says that 'the anger of the LORD was kindled against Israel.'

In Ex. xxx. 12, it is said that whenever Moses took the sum of the Children of Israel, 'then shall they give every man a ransom for his soul unto the LORD . . . that there be no plague among them . . . to make an atonement for your souls.' Had the people forgotten this law, or wilfully neglected it? Had David neglected too, "or deeming himself as King of Israel exempt from it, ordered the people to be numbered without exacting the ran-

¹ 2 Sam. xxiv. 11-17.

² 1 Chron. xxvii. 24.

som from each of them.”¹ David confessed his transgression unto the LORD, and He forgave the iniquity of his sin,² ‘*And he built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was entreated for the land.*’

There is perhaps scarcely a more difficult passage to venture even an opinion upon, than the one before us, as to whether the destroying angel whom God sent was one of those angels frequently spoken of, or whether the Angel JEHOVAH Himself was administering the justice of God. We cannot veil from our eyes the fact so often brought forward in Holy Writ, that sin is punished by Him out of whose ‘*mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God.*’³ It was the Angel JEHOVAH Who stood by the threshing-floor. It was the Angel of the LORD who commanded Gad what to say to David, but whether David heard the Angel of JEHOVAH when

¹ “David’s prosperity had at this time too much elated him,” and God would “punish him and them [the people] for their violation of a law which He had ordered to be observed under the severest penalty. For it had been expressly commanded (Ex. xxx. 12): ‘When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul.’” Dr. Chandler.

“There is not another instance recorded in Scripture of any man being left to choose his own punishment.” Wogan, in “D’Oyly and Mant’s Commentary.”

² Ps. xxxii. 5.

³ Rev. xix. 15.

He spake to his seer is not mentioned ; but he ‘*saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.*’ Thus it would seem that the elders of Israel saw the Angel of JEHOVAH. Ornan too ‘*saw the angel : and his four sons with him hid themselves.*’ Surely they had seen the Angel of the LORD, and were afraid.

Fear was not generally felt when a created angel was seen ; these heavenly visitants were so familiar to the mind of the Israelites, that their visits are not described with dread. We incline to the opinion that it was the Angel of JEHOVAH Who was there ; it may be that He was accompanied by an attendant angel. Yet a third time is this circumstance alluded to :¹ when ‘*Solomon began to build the house of the LORD at Jerusalem, in mount Moriah, where the LORD appeared unto David his father in the place that David had prepared in the threshing-floor of Ornan the Jebusite.*’

In connection with the building of the temple by Solomon, which it was in David’s heart to build, it is specially interesting to note that ‘*David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, and the*

¹ 2 Chron. iii. 1.

pattern of all that he had by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things, and for all the vessels of service in the house of the LORD.’ David gave gold and silver by weight ‘*for all instruments of every kind of service. . . . And for the altar of incense, refined gold by weight, and gold for the pattern of the chariot of the cherubims, that spread out their wings and covered the ark of the covenant of the LORD. All this, said David, the LORD made me understand in writing by His hand upon me, even all the works of this pattern.*’¹ Moses had been ‘*admonished of God, when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount.*’² And now for this glorious temple JEHOVAH again impresses His own orders by immediate revelation.³

From the Psalms we find how fully David

¹ 1 Chron. xxviii. 11-19. ² Heb. viii. 5.

³ “Either by an impulse of His Spirit upon him, whereby it was as if it were written on his mind, and as clearly represented to him as if he had it in writing before him: . . . but I see not why it may not be understood that David had the pattern of the temple, and all the things relative to it, by an handwriting from the Lord Himself, through the ministry of angels, as Moses received the two tables, the handwriting of the Lord, from Himself: for the words as they lie in order in the Hebrew text are, the whole of this *in writing from the hand of the Lord unto me He made me to understand: even all the works of this pattern*; the particulars of which are given before.” “Gill’s Commentary.”

realized the protecting Presence of his REDEEMER,¹ the Rock of his salvation : he could say ‘ *I have set the LORD always before me : because He is at my right hand, I shall not be moved.*’² In his last words—his last anthem of thanksgiving and praise—‘ *David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by the clear shining after rain.*’³ David ‘ *being a prophet, and knowing that God had sworn by an oath that of the fruit of his loins He would raise up Christ to sit on his throne ; he seeing this before spake of the resurrection of Christ, that His soul was not left in death, neither did His flesh see corruption.*’⁴

A few months after Solomon had ascended the throne of David his father, JEHOVAH appeared to him and spake with him. Solomon was about to build the temple in accordance with God’s promise, ‘ *the house for my name :*’ he had offered a thousand burnt offerings upon the altar at Gibeon, where he

¹ 2 Sam. xxii. 3 ; Ps. xix. 14 ; Ps. xxiii.

² Ps. xvi. 8. Ps. xviii. and xxvii. are few of many that might be referred to.

³ 2 Sam. xxiii.

⁴ Acts ii. 30, 31.

went to sacrifice. ‘*And in Gibeon the L ORD appeared to Solomon in a dream by night, and God said, Ask what I shall give thee?*’ After acknowledging God’s goodness to his father, he ends his petition in these words, ‘*Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the L ORD, that Solomon had asked this thing.*’ Gracious was God’s reply; because the king had asked understanding to discern judgment, the L ORD said, ‘*Behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee all thy days; and if thou wilt walk in my ways to keep my statutes, as thy father David did, then I will lengthen thy days. And Solomon awoke, and behold it was a dream.*’¹

This was no ordinary dream, it was “a supernatural one; a prophetic dream, a night vision such as God used to speak in to His Prophets, in which he had the full use of his reasoning powers, was under divine impressions, and in a spiritual frame of mind.”² When ‘*all the work that king Solomon made for the house of the L ORD*’ was finished, and when he had ‘*brought in the things which David*

¹ 1 Kings iii. 5.

² Dr. Gill.

*his father had dedicated. . . . Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. . . . And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. . . . There was nothing in the ark save the two tables of stone, which Moses put there at Horeb when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass when the priests were come out of the holy place that the cloud filled the house of the LORD ; so that the priests could not stand to minister because of the cloud. For the glory of the LORD had filled the house of the LORD.'*¹

When Solomon had finished the building of the house of the LORD and had dedicated it, 'the LORD appeared to Solomon the second time as He had appeared unto him at Gibeon. And the LORD said unto him, *I have heard thy prayer and thy supplication that thou hast made before me ; I have hallowed this house which thou hast built, to put my name there for ever ; and mine eyes and mine heart shall be there perpetually.'*²

¹ 1 Kings vii. 51 ; ibid viii. 1, 6, 9, 10. "The glory of the LORD, the manifestation of the Divine Presence, which the cloud usually veiled, shone forth from it with such brilliancy on some occasions that mortal man could not bear the sight."

" Speaker's Commentary."

² 1 Kings ix. 1-8.

JEHOVAH renewed His covenant of blessing to Solomon and to the children of Israel. Though the LORD had thus condescended to reveal Himself to this king whom He so greatly blessed with wisdom and understanding, sad is the record of the Historian, '*that the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice.*'¹

The last time that there is any distinct mention in the Old Testament of the appearance of the Deity, except in visions, is when the LORD came to the prophet Elijah on Mount Horeb. He had in no ordinary degree experienced the protecting care of JEHOVAH, and had been permitted to enjoy immediate communion with Him; '*for the Word of the LORD came unto him,*' and told him on various occasions what he should do. The expression, '*the Word of the LORD came,*' may be meant to convey only the fact of *immediate* and *unmistakable* guidance of the HOLY SPIRIT; or it may mean, as already intimated, that there was the Personal Presence of the Logos Himself: the whole of Elijah's history tends to confirm this latter opinion. On Mount Carmel, Elijah had vindicated the honour of the LORD his God, and there, in answer to his prayer, '*the fire of the LORD fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it,*

¹ 1 Kings xi. 1-11; 2 Chron. vii. 11-22.

*they fell on their faces: and they said, the LORD He is the God; the LORD He is the God.'*¹ Soon after this display, not only of JEHOVAH's power, but of Elijah's own power with God (Who at his prayer, for three years and six months, had kept back the rain and the dew,² and now caused His fire to fall from Heaven), even he gave way to deep despondency, and '*went a day's journey into the wilderness, and came and sat down under a juniper tree, and he requested for himself that he might die; and said it is enough: now, O LORD, take away my life, for I am not better than my fathers.*' How tender was his LORD's care for him: '*As he lay and slept, an angel touched him, and said unto him, Arise and eat. And he looked, and behold there was a cake baken on the coals,³ and a cruse of water at his head; and he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee.*'⁴ It was the Angel of the LORD, and

¹ 1 Kings xviii. 38, 39.

² 1 Kings xvii. 1; James v. 17.

³ We are reminded of "the fire of coals and fish laid thereon, and bread," which the weary disciples found, when they were come to land, with their Saviour after His Resurrection.

⁴ 1 Kings xix. 7. Hengstenberg considers it obvious that it was the Angel of the LORD who touched Elijah a second time—"first *an* angel, then *the* angel of the LORD, who is already known from what has been mentioned before." "Christology," vol. iv. 288.

"His own hands ministered to His weary servant Elijah, preparing his food while he slumbered, and waking him with His own gentle touch to eat and drink." "The Silver Sockets and Other Shadows of Redemption." Rev. C. H. Waller, M.A.

He had probably already told His Prophet to go to Horeb. At His command '*he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there, and behold the word of the LORD came to him, and He said unto him, What doest thou here, Elijah?*

Elijah knew Who it was that now addressed him—it was JEHOVAH Himself, and as his LORD, he thus replied to him: '*I have been very jealous for the LORD God of Hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away. And He said, Go forth and stand upon the mount before the LORD.*' It was on this same mount, probably while standing in the same cave, that JEHOVAH passed before Moses: and now, again, before another of His servants, '*behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake, but the LORD was not in the earthquake: and after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.* And it was so that when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering in of the cave. And behold there came a voice unto him, and said, *What doest thou here, Elijah?*'¹ He

¹ 1 Kings xix. 13.

covered his face in reverence and in awe before the Majesty of Heaven, and replied in the same words as before. '*And the LORD said unto him, Go, return on thy way to the wilderness of Damascus.*'¹ The LORD also told him whom he was to anoint as kings over Judah and Israel, and that he should anoint Elisha to be Prophet in his stead. JEHOVAH assured and comforted His faithful but desponding servant, by telling him that He had still seven thousand men in Israel who had not bowed the knee to Baal. '*So he departed thence and found Elisha . . . and cast his mantle upon him.*' We must not entirely pass by the occasion when "the Angel of the LORD" met Elijah, and sent him with a message to the King of Samaria. There is less to guide us here than in most cases, as to whether the angel JEHOVAH is meant, or an angel-messenger. The Angel of the LORD speaks again to the prophet, after he had been permitted to shew to the servants of the king that he was indeed a man of God, and we incline to the opinion that this angel was the LORD Himself.

Not long after this, the LORD would take up Elijah into Heaven by a whirlwind, to be seen on earth no more, till with Moses he '*appeared in glory*'² on that mountain, where with JESUS CHRIST

¹ 1 Kings xix. 4-15.

² "Out of curiosity, likely; but not without a special providence of God, that there might be so many witnesses of Elijah's ascension to heaven." "Trapp's Commentary."

"They might fancy if he was taken up to heaven yet in his

he ‘spake of His decease which He should accomplish at Jerusalem.’ ‘And it came to pass as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot¹ of Israel, and the horsemen thereof. And he saw him no more.² And fifty men of the sons of the prophets went and stood to view afar off; and they stood by Jericho.’ On Elisha’s return to them, they earnestly begged to be allowed to go and look for Elijah. ‘And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley.’ Reluctantly did the Prophet give them leave. ‘They sent therefore fifty men; and they sought three days, but found him not.’³ This incident affords a striking proof of the belief in the Personality of the SPIRIT of the LORD, which existed at that time. It was not in a mere

soul only, and that when that was separated, his dead body would be left on a mountain, or in a valley.” “Gill’s Commentary.”

We are reminded of the SPIRIT’s teaching through St. Paul, that “Ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory.” Col. iii. 3, 4.

¹ “The chariots of God are twenty thousand, even thousands of angels.” Ps. lxviii. 17.

² 2 Kings ii. 12.

³ Ibid 16, 17.

influence that these sons of the Prophets believed: they do not even suggest that it was the Angel of the Lord who had so lately spoken to Elijah, who had taken him away.¹

¹ In 1 Kings xviii. 12, there is another passage referring to the Personality—the Agency—of the SPIRIT of the Lord. The Prophet Obadiah said to Ezekiel, “It shall come to pass . . . that the Spirit of the Lord shall carry thee whither I know not.”

“‘Snatch thee away from hence;’ as sometimes the prophets were suddenly transported by an invisible power to places far distant from that where they were at present (2 Kings ii. 16, Ezek. iii. 12, 14, Acts viii. 39, 40). And in all likelihood there had been instances of it before this time, which made Obadiah fear it might fall out so in this case. (1 Kings xviii. 12).” Bishop Patrick.



CHAPTER VII.

MANIFESTATIONS OF JEHOVAH TO THE
PROPHETS.

“ We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.’ John i. 45.

“ And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Luke xxiv. 27.

“ These things said Esaias, when he saw his glory, and spake of him.” John xii. 41.

“ . . . Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive : for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.” Acts xxviii. 25-27 ; Isaiah vi. 9.

CHAPTER VII.

MANIFESTATIONS OF JEHOVAH TO THE PROPHETS.

THE LORD said unto Moses, ‘*If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.*’¹ This promise was fulfilled, and the Prophets continued the record of the revelations which God made of Himself, and of those things which He would have the nations to know.

It might be interesting to enquire into the mental condition of the Prophets at the time when the visions they relate were presented to them, or when they heard the voice of the LORD speaking unto them; but even if such enquiry were within our knowledge, it would be irrelevant to the subject. Whether “the impressions were made on their inward senses, . . . roused into action by the Spirit of the LORD, whilst the outward

¹ Num. xii. 6.

“It is called vision, not from any use made of corporeal sight, or that it is entertained with external objects: but because of the clearness and evidence of the things revealed, and the conformity this kind of inspiration bears to the information the mind receives by corporeal sense.” W. Lowth, B.D.

senses were quiescent, and the power of reflection for the time suspended, . . . these supernatural images being reflected as in a pure untarnished mirror,"¹ or whether their outward senses were fully awake, and their perceptive and reflective powers heightened to a supernatural degree, to receive Heavenly visions and Heavenly voices, we need not enquire. That the Prophets were conscious of some extraordinary state of existence is evident from such expressions as these: '*The hand of the LORD was there upon him;*' '*and the spirit entered into me when He spake unto me, and set me upon my feet that I heard Him that spake unto me;*' '*and the hand of the LORD was upon me and carried me out in the spirit;*' and also from the physical state in which the Prophets were sometimes left *after* the visions had departed from them. "Our ignorance of the manner according to which God acted upon the mind of the Prophet will no doubt always continue; but this no more affects the reality of such operations, than our ignorance of the *modus operandi* in the world of nature affects the reality of the operations of God in it."² One thing is certain—the Prophets were '*vessels of honour*' prepared for the Master's service, that through them should flow forth His messages of life and of salvation, of punishment and of death. The visions were clearly impressed upon

¹"Hengstenberg's Christol," vol. iv. p. 413; *ibid.* vol. iii. 335.

²"W. Lee, D.D., on Inspiration," p. 157, note.

their minds, and the *same power* that was afterwards given to the Apostles “to bring all things to their remembrance,” was given to the Prophets, and brought *to their remembrance* all that they had to write down, or to rehearse, for they wrote and “they spake as they were moved by the Holy Ghost.”¹

The Prophet Isaiah records only one vision in which he was permitted to see JEHOVAH, but in that vision he beheld the LORD—the LORD JESUS CHRIST. It is written, ‘*I saw also the LORD² sitting*

¹ “For I think that you also . . . cannot be ignorant of the writings either of Moses, or of Isaiah and Jeremiah, and the other prophets, who, lifted in ecstasy above the natural operations of their minds by the impulses of the Divine Spirit, uttered the things by which they were inspired; the spirit making use of them as a flute-player breathes into a flute.”

“Athenagoras,” ch. ix.

Closely connected with prophecy is the doctrine of inspiration. Those who wish to study these subjects will find them ably treated in “The Inspiration of the Holy Scriptures,” W. Lee, D.D.; “The Christology of the Old Testament,” vol. iv., Dr. Hengstenberg; and by many other writers.

² “The Divine Schechina, or the *glory of the Lord*, as St. John explains it (John xii. 41), who also assures us that it was the Logos, or Second Person of the blessed Trinity who now appeared, this vision having a particular relation to the times of the Gospel (see verses 9, 10). It was the unanimous sense of the ancient Church that all the divine appearances in the Old Testament were made by the Son of God, by whom all the affairs of the Church were ordered from the beginning. See this proved both from the New Testament and the Fathers, by Bishop Bull. “Defen. Nicen,” cap. i. sec. 1. Dr. Alix hath shewn that the ancient Jews were of the same opinion, in his

upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, *Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.* And the posts of the doors moved at the voice of him that cried, and the house was filled with smoke.'¹ Thereupon Isaiah says, 'Mine eyes have seen the King, the LORD of hosts;' and the LORD Himself commands him to go to the people with a message. The prophet tells us he 'heard the voice of the LORD, saying, *Whom shall I send, and who will go for Us?* And he replied, 'Here am I; send me.'² This message given by JEHOVAH to Isaiah, is more or less fully quoted by three of the LORD's Apostles; John adds, 'These things said Esaias when he saw His glory

'Judgment of the Jewish Church against the Unitarians,' especially chap. xiii. 15.

‘‘‘Holy, holy, holy, is the Lord of hosts.’ . . . The Christian Church hath always thought that the doctrine of the blessed Trinity was implied in this repetition; which is intimated in several other places of the Old Testament, particularly in that form of blessing which God commanded the priests to use in blessing the people. . . . (Num. vi. 24, 26.) Where the word Jehovah is thrice repeated, to denote some great mystery, as the Jews themselves acknowledge, the same doctrine is plainly intimated in this prophecy (xlviii. 16).’ . . . ‘Who will go for Us?’ So God speaks in the plural number, which is justly thought to imply plurality of Divine Persons.” W. Lowth, B.D.

¹ Isaiah vi.

² Ibid.

and spake of Him.' The beloved disciple *knew* that it was CHRIST whom Isaiah beheld.¹ And they "*who believe on Him through their word*" can believe it too.

"When Isaiah beheld the vision (of Jehovah) in the temple, the glory of the LORD was displayed to his mental vision; yet that it was *the Son of God* whose glory appeared to him, and through whom the Father was manifested, is directly asserted by an inspired Evangelist (John xii. 41); and that it was the Holy Ghost from whom the Prophet then received his commission, we may learn from the express declaration of the Apostle Paul (Acts xxviii. 25)."² "A conversation is . . . described as taking place between JEHOVAH and His Prophet, corresponding in point of *mode* to the communications of the manifested Deity with Abraham, with Jacob, and with Moses."³

¹ "Here Isaiah tells us he saw the LORD, not God essentially considered, whose essence is not to be seen; but personally Father, Son, and Holy Ghost; for all the Triune Persons appear in this interview (v. 3-8), particularly Christ, as is clear from Jno. xii. 41, who is the Adonai or Lord . . . this sight was not corporeal, but with the eyes of the understanding in the vision of prophecy . . . (v. 5). The same Divine and glorious Person described in v. 1, who is none other than the Lord Christ, KING OF KINGS and LORD OF LORDS." Dr. Gill.

"When the prophet saw the glory of Christ, and spoke of Him, the word in the first verse of the chapter referred to is not Jehovah but Adonai: it is Jehovah in the third verse." "Scott's Commentary."

² "Essays on the Evidences of Christianity."

³ "Biblical Notes." J. J. Gurney.

Well may Isaiah be called the Evangelist of the Old Testament. His **LORD**, Whom he had seen, sends forth abundantly through him His message of redeeming love,¹ bids him proclaim the **LORD** their **GOD**, the Holy One of Israel—the Saviour; bids him foretell, “*unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*”² ‘*The Creator of Israel,*³ their King; He who wrestled with Jacob, and gave him his new name, again and again proclaims Himself the everlasting **I AM**. “*Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.*”⁴ And who, as *I*, shall call, and shall declare it, and set it in order for me, since *I appointed the ancient people?* and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not *I told thee from that time, and have declared it?* ye are even my witnesses. Is there a **God** beside me? yea, there is no **God**; *I*

¹ Hengstenberg, who follows Jerome and Augustine (Christol. vol. ii. 4), writes, “Then, finally, in chap. liii., that culminating point of the Old Testament, Christ is placed before our eyes in His highest work, in His atoning and vicarious suffering, as the truth of both the Old Testament High Priest, and the Old Testament sin-offering.”

² Isa. ix. 6. ³ Isa. xlivi. 7, 15.

⁴ Alluding to false gods; not referring to the Persons of the Triune Jehovah—Father, Son, and Holy Ghost—the One True God.

*know not any.*¹ From this passage we see that JESUS CHRIST, the First and the Last, Who spake to the Apostle John, had long before spoken to Isaiah, foretelling His own advent as the Messiah, “*Who was wounded for our transgressions, was bruised for our iniquities, . . . Who was brought as a lamb to the slaughter; . . . Who by His knowledge should justify many; . . . Who was numbered with the transgressors, and made intercession for them.*”² All the earth shall know that to His Church He says, ‘*I am the LORD thy Saviour and thy Redeemer, the mighty one of Jacob.*’

In the Book of the Prophet Jeremiah there is no distinct account of any personal manifestation of the Deity, but the language of the Prophet does seem to convey that the LORD in some visible form was often present to him; for “we frequently read that the *Word of JEHOVAH* came to Jeremiah, and spake unto him, and sometimes that the Prophet replied, and was again spoken to in return. That on such occasions the Prophet, either externally or in vision, beheld the *Angel of the Covenant*, the comparison of other passages of Scripture affords considerable presumption.”³ On the fourth verse of the first chapter, Lowth writes: “This seems to have been a visible appearance of

¹ Isa. xliv. 6, 7, 8. ² Isa. liii.

³ J. J. Gurney’s “Bible Notes,” p. 241. See Gill and Scott for the same opinion.

the Divine Majesty, performed by the Son of God or Second Person of the blessed Trinity." In the ninth verse of the same chapter, he says, '*The LORD put forth His hand and touched my mouth;*' and conveys the impression of a Personal Presence,¹ an expression often used in the visions of Ezekiel.

The Prophet Ezekiel gives an account of many visions which God caused him to see, and he gives the messages which He caused him to hear, and commanded him to make known to His people.

We cannot even comment on the glorious symbols of Majesty and power wherewith the KING OF

¹ "In this we distinguish two points: (a) the communication of the necessary ability, verse 9; (b) the conferring of the privileges of the office. . . . The first consists in the symbolic act of touching the lips. We call this act symbolic in so far as the touching of the lips, and the words spoken, were the visible and audible manifestation of a still deeper spiritual transaction. The Lord cannot literally have put His words into the prophet's mouth: He can only have given him the charism of which the words were the necessary result. . . . The transaction is, however, to be regarded as an historical objective fact, though occurring outside the sphere of physical or bodily life, and therefore as *εἰ πνέυματι*, or a vision. Compare Dreschler on Isaiah vi. 7. We thus avoid a double error. First that which apprehends the transaction as purely subjective: as the moment when the presentiment first flashed clearly through the soul of Jeremiah, that his prophetic calling was of Divine appointment (Ewald Die Proph. des A. Bk. ii. S. xxvi). Secondly, that according to which the transaction took place in the sphere of physical or corporeal existence; so Starke, who actually says that the 'Son of God in pre-intimation of His blessed incarnation, appeared to Jeremiah in human form.'" "Lange's Commentary." Jer. i. 9.

KINGS was surrounded, nor enter into the deep meaning conveyed in these sublime revelations. Much has been fulfilled already—very much is yet to come: the volume of prophecy is not fully unrolled, but it will be, ere the end come. In pursuance of the one subject before us, we can only dwell on those portions of prophecy in which God, according to His promise, *made Himself known in vision.*¹ Not for the Prophets alone were these visions revealed; all that they heard and saw, they were to communicate to His people; and for our instruction, who live “in these last days,” have these records been preserved.

As we contemplate these sublime visions written down on the sacred page, we are deeply impressed with the thought that the finite cannot comprehend the Infinite, and we can say with David, ‘*What is man, that thou art mindful of him; and the son of man that thou visitest him?*’ We know that God by His Holy Spirit visits the children of men; that He shews them more and more, as they are able to bear it, of the mysteries that belong to His Spiritual Kingdom, and by degrees unfolds the literal meaning that lies hidden in symbol.

It was as “son of man” that JEHOVAH generally

¹ Num. xii. 6. “As there can be no doubt who is designed by St. John, we are led by an irresistible conclusion to recognize in the vision of Ezekiel the manifestation of the glory of God in the Person of our Lord Jesus Christ made Man, *in whom dwelt all the fulness of the Godhead bodily.*”

“Speaker’s Commentary.”

addressed Ezekiel during a period of probably twenty-three years. The account of the first vision, which gives the fullest description of the Majesty of Heaven, opens with the words, '*Now it came to pass in the thirteenth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.*'¹ Towards the close of the vision, he says, '*And above the firmament that was over their heads (the heads of the four living creatures) was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.*'²

¹ Ezek. i. 1-3.

² It is interesting to mark the same similes used by different Inspired Writers in describing these most glorious scenes: when Moses and the seventy elders "saw the God of Israel, there was under His feet as it were a paved work of a sapphire stone" (Ex. xxiv. 10). A sapphire stone is one of the foundations of the New Jerusalem, which the glory of God did lighten (Rev. xxi. 19, 23).

³ "The representative of the invisible God, His ever blessed and only-begotten Son, who at length assumed human nature." Archbishop Newcome.

"Deeply significant is the form of this manifestation. Here is no angel conveying God's message to man, but the glory of the Lord Himself; and when we remember how, in

*'And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow¹ that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me and set me upon my feet, that I heard him that spake unto me.'*² Here then, in vision, the Prophet

the fulness of time, 'the Word became flesh, and dwelt among us, and we beheld His glory, as the glory of the only begotten of the Father' (John i. 14) in the Person of our Lord Jesus Christ, we recognize, in this vision, the prophetic annunciation of the Holy Incarnation. Yet we observe the manifestation was such that the prophet did not see a distinct human form, such as an artist might have pourtrayed, to represent his God. We are told little of the extent to which the human form was made evident to the prophet. There was *the* likeness of a throne, and *the* likeness of the appearance of a man above it. . . . It is upon the substance, not upon the symbol, that the mind is invited to dwell." "Speaker's Commentary."

¹Ezek. i. "A similar privilege to that granted to Isaiah was afterwards permitted to Ezekiel, who beheld a glorified human form, on a throne above the cherubim, whom he describes as 'the appearance of the likeness of the glory of Jehovah.' It might probably be the same divine Person whom Daniel denominates 'Michael, the great prince, who standeth for the children of His people.'" "Gurney's Biblical Notes," p. 243.

²Ezek. ii. 1, 2.

beholds the Son of God sitting upon His throne above the emblems of His majesty and power, and says, ‘*This was the likeness of the appearance of the glory of God.*’ Was not this Christ, who is ‘*the brightness of His Father’s glory, and the express image of His person; in whom dwells all the fulness of the Godhead bodily?*’ Round about Him is the rainbow,¹ “emblem of grace returning after wrath.” And He, JEHOVAH Adonai, condescends to speak to Ezekiel, and to charge him with instructions for the people of Israel. When the spirit entered into

¹ After writing about Elijah’s interview on Horeb, Irenæus says: “This too was made still clearer to Ezekiel, that the prophets saw the dispensations of God in part, but not actually God Himself. For when this man had seen the vision of God . . . and had beheld the likeness of a throne above them, and upon the throne the likeness as of the figure of a man, . . . lest anyone might happen to think that in those visions he had actually seen God, he added, ‘This was the appearance of the likeness of the glory of God.’ . . . But His Word, as He Himself willed it, . . . did shew the Father’s brightness.” “Irenæus Against Heresies,” Bk. iv., ch. xx.

“Christ is represented as clothed with a cloud and a rainbow about His head (Rev. x. 1) which is a token of the covenant of grace in which Christ is concerned. . . . This part of the vision agrees with Rev. iv. 3; this was the appearance of the likeness of the glory of God: of the Divine Schechina the Word of God that was made flesh and dwelt among us.” “Gill’s Commentary.”

“This vision being an evident representation of the *Word* that was to be made flesh, whose incarnation is the foundation of God’s covenant mercy with mankind; a rainbow, the symbol and token of mercy, was a very fit attendant upon that glorious vision.” W. Lowth.

him, *then* he heard Him that spake unto him (*understood* Him), for he had previously heard His voice; but now that the Spirit of GOD was in him, he could understand: '*For the Spirit searcheth all things, yea, the deep things of God;*' for '*the things of God knoweth no man, but the Spirit of God.*' He Who on this occasion spake to the Prophet was, we cannot doubt, the same Who spake to him in the long series of visions which he was permitted to see; if we bear this in mind, it may help us to understand some apparent difficulties with regard to succeeding visions. Each of those visions¹ in which the Divine Presence was made manifest, the Prophet expressly tells us, *was like* that which he 'saw by the river Chebar, and in the plain.' Of the last of these visions, he says: '*It was according to the appearance of the vision which I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar, and I fell upon my face:*' the details given in the first account are not repeated. Very similar to Ezekiel's language is the language of those other inspired writers who were permitted to see, though but in vision, the KING upon His throne; alike they testify, under the guidance of the HOLY GHOST, to the pre-existent Godhead of JESUS CHRIST; and we know that their testimony is true.

While JEHOVAH was talking with Ezekiel, he says: '*I looked, and behold, an hand was sent unto*

¹ Ezek. viii., x., xliv.

me ;¹ and, lo, a roll of a book was therein ; and he spread it before me ; and it was written within and without ; and there was written therein lamentations, and mourning and woe. Moreover he said unto me, Son of man, eat that thou findest ; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll.' The LORD CHRIST, the Eternal Word, from His throne continued to speak to His servant, and when He had ceased for a while, Ezekiel says, '*Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from His place. . . . So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit ; but the hand of the LORD was strong upon me* (or as the Targum is, "and prophecy from the LORD was strong upon me"). *Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar,*

¹ Ezek. ii. 9, 10 ; iii. 1, 2. The Apostle John was commanded to take the little book out of the hand of the Mighty Angel who was clothed with a cloud, and upon whose head was a rainbow, after which he was to prophesy (Rev. x. 1, 10).

Dr. Gill considers it was the Spirit of God who took up the prophet from the ground—from the place where he was "among the captives by the river Chebar"—and that he was carried by Him to another company of captives who were at another place by the same river, as appears by comparing ch. i. 23 with ch. iii. 15 ; for this was not done in a visionary way, as Kinchi thinks, but in reality—not in spirit, but in body—just as the Spirit caught away Philip from the eunuch (Acts viii. 37). On other occasions, as in ch. xi., Dr. Gi attributes it to a mental state.

and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.'

Taking this passage in connection with what follows after the '*Word of the LORD*' had given this warning message to the Prophet (verses 18-21), with which it stands in the closest connection, we cannot fail to see that the WORD of the LORD is He who speaks, giving His message to the Prophet, which he was to deliver to the people.

Possibly on this occasion, as when God spake to Moses, His voice was heard, not by Ezekiel *only*, but by those among whom he sat: he writes that '*the hand of the LORD was there upon him*', and he had to leave those among whom he sat, for '*He said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood is there, as the glory which I saw by the river of Chebar: and I fell on my face.*'¹ He prostrated himself before the LORD his God, in whose visible Presence he was, and as on former occasions, the SPIRIT entered into him and set him on his feet and spake to him. The allusion to the SPIRIT as to a Personal Agent is so remarkable, that we would submit whether the HOLY GHOST, the third Person in the

¹ Ezek. iii. 12, 14-17, 22, 23.

Trinity, is not intended to be revealed. The SPIRIT takes the Prophet away, after He had lifted him up—and in the last paragraph it is the SPIRIT Who now speaks—and apparently continues to do so during the next two chapters, and on many other occasions. As the HOLY GHOST is the Divine Teacher in the New Dispensation, since the Son returned to the glory of the FATHER, so may He have taught the Prophet, not in the absence of the REDEEMER, but while He too was present.

A year had passed away (the Prophet tells us) since he saw the first vision by the river Chebar. *'And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And He put forth the form of an hand, and took me by a lock of my head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem. . . . And, behold, the glory of the Go*

¹ Ezek. viii. 1-4. After alluding to "the disparted flame" Bishop Heber writes: "If a more definite precedent, however be required, I am greatly mistaken if the beginning of the eighth chapter of Ezekiel be not found on diligent examination to present an instance of an apparition of the Holy Spirit in form almost precisely similar."

of Israel was there, according to the vision that I saw in the plain.' Then God caused the Prophet to see the temple desolate in a land filled with violence. The Prophet further relates that 'He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, . . . and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house.¹ And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the LORD said unto him (the man clothed with linen), Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity.'

¹ Further commands did JEHOVAH give to these six

U. "The glorious God of Israel, or the glorious Schechina, which dwelt between the cherubim over the mercy-seat in the most holy place, removed from thence as a token of His being about to depart from the temple, which in a short time would be destroyed." JEHOVAH is mentioned in the next verse by name: He gives His instructions to the man in linen. "This shews that a Divine Person is meant by 'the glory of the God of Israel.'" "Gill's Commentary."

men; and Ezekiel says, ‘*While they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?*’ Then said He unto me, *The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.* And, behold, *the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.*’¹

The question occurs, Who is meant by “the man clothed with linen?” Perhaps no definite answer can be given, as commentators widely differ. “Many interpreters explain this to mean Christ our High Priest and King, who preserves His chosen people, and who seals them by His Spirit, and writes their names in His book of life. But if this (*man*) were the ‘WORD’ and Son of God, how shall we interpret ‘the likeness of the appearance of a man’ upon the throne, from whence these orders were issued? It seems, therefore, more agreeable to the context to suppose thⁱⁿ an Christ, the King of Israel, from the throne gavⁱⁿ i these orders, and that ‘the man with the inkhorn’^{1c} represented an angel or the angels who were em^{hi}

¹ Ezek. ix.

ployed to protect the pious remnant of the Jews from the Chaldeans.”¹ Thus W. Lowth, who says “that angels as ministering spirits, always attending upon God’s service, are sometimes described in the habit of priests;” but of Him who *called to the man*, he says “He was the Logos or Second Person in the Deity.” So too, Archbishop Newcome, “He who sat upon the throne (ch. i. 26; see ch. x. 2), He spake, or we may render ‘and JEHOVAH called to the man clothed with linen, who had the writer’s inkhorn by his side, and said unto him.’” With these latter views we entirely agree, and believe that He Who sat upon the throne, Who had “the likeness of the appearance of a man,” was the Revealer, the Brightness of the FATHER’s Glory—was Himself the CHRIST of God: and then it follows that the man clothed with linen is one of His ministers, of whom we again read in the next vision. In the Revelation, Christ speaks of His Father’s throne, and of His own throne (ch. iii. 21).²

¹ Again the Prophet looked, ‘and, behold, in the ornament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And He³

¹ “ Scott’s Commentary.”

Dr. Gill considers that “‘the man clothed with linen’ was the Son of God in a human form.” “The Jews say this man be Gabriel.”

“ We suppose Him who sat upon the throne to have been the Eternal Son of God, the second Person in the Sacred Trinity, and the vision to represent His glory as King of

(whom Ezekiel saw above the sapphire thin the first vision)¹ spake unto the man clothed with and said, Go in between the wheels, even unto the cherub, and fill thine hand with coals of fire between the cherubims, and scatter them over the land. And he went in in my sight. . . . Then the glory of the LORD went up from the cherub, and stood in the threshold of the house, and the house was filled with the brightness of the LORD's glory.' Then follows a description of the cherubim, and ere the vision closes, the Prophet writes: 'The cherubims lifted up their wings mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every cherub went at the east gate of the LORD's house; and the Glory of the God of Israel was over them above. Every living creature that I saw under the God of Israel was near the river of Chebar; and I knew that they were the cherubims.² Every one had four faces apiece, and four wings; and the likeness of the hands of a man was under their wings. And the likeness of the

Glory of the God of Israel, appearing above the mercy-seat: the fire, which from between the wheels seems to have signified the God to be executed on the Chaldeans for their contempt of His mercy." "Scott's Commentary."

¹ Ezek. i.

² "This is repeated from verse 15, not only for the confirmation of it, but with an addition to shew the appearance of the man upon the throne (ch. i. 26) is no other than the God of Israel: and inasmuch as Christ is there mentioned, the Father never appeared in human form, it follows that Christ is the God of Israel." "Gill's Commentary."

oyed the same faces which I saw by the river of Chebar, in appearances and themselves: they went every one straight forward.'¹ Again the SPIRIT of the LORD took up the Prophet up, and brought him to the east of the LORD's house, and the SPIRIT of the LORD fell upon him and caused him to prophesy.² And he more, and 'did the cherubims lift up their wings, and the wheels beside them; and the glory of the house of Israel was over them above. And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.³ Afterwards the spirit took me up, and brought me a vision by the Spirit of God into Chaldea, to the land of the captivity. So the vision that I had seen he Revealed from me. Then I spake unto them of the Glory—wall the things that the LORD had shewed me.'⁴

It follows that Ezek. x. 21, 22. ² Ezek. xi. 1.

His minister 22, 23. "This was emblematical that the Lord is gone. It is Jerusalem, as well as the temple." Archbishop

Father's

prophet saw the cherubim, and the wheels, and the SPIRIT stood above them, remove to a greater distance; they had left the temple, and now they departed from the temple toward to the Mount of Olives, the place from which the glory of the second temple, ascended into heaven, surely to its destruction." "Scott's Commentary."

Ezek. xi. 25. Is there not again in this verse distinct allusion to the Personality of the Holy Spirit? For the Prophet says, the SPIRIT took him up and brought him by the HOLY SPIRIT into Chaldea,—brought him, either bodily or in vision, so that in the vision went up from him he was still with his shewmen. It was the HOLY SPIRIT, the Comforter, of Whom Christ said, "Whatsoever he shall hear, that shall he speak,

That the Prophet was now in a perfectly natural state we do not doubt. It may be that his memory powers were exalted in no ordinary degree to enable him to remember and to relate to his companions *all* that the Lord had shewed him. Whether the Prophet *enacted* before his brethren the things that JEHOVAH in vision had told him to do, or whether he only narrated them as he had seen them, has no bearing on our subject. All the things that the Prophet had seen and heard tells us he 'spake,' and we accept his statement literally true.

Nineteen years passed away, during which "the Word of JEHOVAH" constantly came to the Prophet and spake unto him, and shewed him visions of many events, concerning the State and the heathen nations by whom they were surrounded; but his prophecy¹ is to close with an

es
and he will shew you things to come. He shall go for he shall receive of mine, and shew them unto John xvi. 13, 14.

¹ "These last nine chapters of Ezekiel are thought to be the most difficult part of the whole Bible; the Jews forbidding the reading of it till a man is arrived at 30 years of age." *Commentary.*

That these prophecies refer to the re-establishment of the Mosaic ceremonies, seems incompatible with the teaching of the New Testament; they may refer to the glorious time when all things shall be made new, when there shall be a new heavens and a new earth; then will the Lord God and the Lamb be the temple of the New Jerusalem, and the glory of God and the Lamb will be the light thereof.

ploy'd is native land where he again beheld "the from of the God of Israel, and heard His voice." "tha' i the five and twentieth year of our captivity," ing wth the Prophet, 'the hand of the L^{ORD} was upon in the^{cl} brought me thither. In the visions of God the mth he me into the land of Israel, and set me upon Perso^c high mountain, by which was as the frame of a come, the south. And he brought me thither, and behold, ch. x. of as a man, whose appearance was like the appear- called^c brass, with a line of flax in his hand, and a write^{ng} reed; and he stood in the gate. And the man Withit^{ng} to me, Son of man, behold with thine eyes, and believth thine ears, and set thine heart upon all that I "the live thee; for to the intent that I might shew them the Revert thou brought hither: declare all that thou Glory—wathouse of Israel.'¹

It follows that records in these last chapters what His minist heard: the most minute measurements vision. Blding of a temple, for the holy chambers Father's tests, for their solemn feasts and for their

¹ Again, :²—and the vision of the holy waters. It is r mamer

Wth bpear.

¹ Ezek. xl. 1-4.

th^{ng} ppec^{re} rther sacrifices were to be offered in this temple (ch. u. xlv. xlvi.) of blood and fat (ch. xliv. xlvi.), the blood at^{ng} lzerinkled on the altar (ch. xlvi. xviii.), and God promises at^{ng} he lth them: now though Christians are said in the New ve^{ng} Spnth ent to offer sacrifices, and their worship is understood s lde^{ng} eant in the Old Testament, when incense and a pure na^{ng} is mentioned, Mal. i. 11. Yet the word there is מִנְחָה sh^{ng} hrth denotes particularly a bread-offering; and I believe the Gi^{ng} ristth bullocks, and rams, for sin, peace, and burnt-offerings,

would appear that the man who had the measuring reed and took the measurements (described in ch. xl.) brought Ezekiel to the east gate. *'And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the visions I saw by the river Chebar; and I fell upon my face. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and behold, the glory of the LORD filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, neither they, nor their kings; . . . and I will dwell in the midst of them for ever.'*¹ Ezekiel was commanded to shew to the house of Israel the form of the house he

with their times, and quantities of flour and oil added to them, as described in these chapters, cannot be understood of other than real Jewish sacrifices, which, if the Epistle to the Hebrews be true, to say nothing of the rest of the New Testament, God will not accept now, and therefore they must not be understood of future times." Archbishop Newcome, Ezekiel, p. 299.

¹ Ezek. xlivi. 2-9.

had seen, its laws, its sacrifices, and everything connected with it.

Again the question arises, Who was *the man who stood by the Prophet*¹—the man who was there with the line and the measuring reed, when in the visions of God, He brought the Prophet into the land of Israel—and the “man clothed in linen?”² We believe that he was one of God’s ministers, “in linen pure and white, which is the righteousness of the saints,” and we believe that the glory of the God of Israel, whom the Prophet saw *coming from the east*, is Christ, the Sun of Righteousness, with whose glory the earth shined, and whose voice was like the noise of many waters. This was He of whom the apostle John writes: ‘*And the Word was made flesh and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father) full of grace and truth.*’ St. John was one of the ‘*eyewitnesses of his majesty when he received from God the Father honour and glory, when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased.*’

¹ “Many suppose this man to have been the Eternal Son of God. . . . Yet as the glory of God in Christ has been the scope of the introductory vision, and as the same glory appeared to the prophet when the man here spoken of was present, it may be questioned whether he were not a created angel.” “Scott’s Commentary.” Ezek. xl. 3.

W. Lowth is of the opinion that he “was an angel,” because he is distinguished from the Divine glory of the Logos appearing in the Schechinah.

² Ezek. xlivi. 6 (cf. ix. 3).

The Prophet is now ‘*brought back by the way of the gate of the outward sanctuary which looketh toward the east, and it was shut.* Then said the LORD unto me, *this gate shall be shut: it shall not be opened, and no man shall enter in by it, because the God of Israel hath entered in by it, therefore it shall be shut.* It is for the Prince, *he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the same.* Then brought he me by the way of the north gate before the house, and I looked, and behold the glory of the LORD filled the house of the LORD.’

Still does the Eternal WORD continue to speak to His Prophet in language, the full meaning of which is we believe at present hidden amongst the secret things yet to be revealed. By the Prince,¹ some interpreters think that JESUS CHRIST is intended, but if it is the Eternal WORD, who throughout these visions has spoken to His Prophet, such an opinion is scarcely tenable; nor does it seem consistent with the scope of these

¹W. Lowth considers “the word Prince, though a title which does very properly belong to the Messiah, in this case denotes the chief governors of the Jews, such as were Zerubbabel and Nehemiah, after the captivity; as in the parallel place to this, the word prince is opposed to people: and other ordinances are there laid down which cannot be fitly applied to the Messiah.” Ezek. xlivi.

Verse 16. “The prince shall join with the people in making these oblations, whereas those that follow are at the sole charge of the prince. . . . It is far from clear that Christ is meant by ‘the prince.’” “Scott’s Commentary.”

visions that the Eternal and Co-equal LORD GOD ALMIGHTY—the Sharer in His FATHER's throne—should “sit in the gate to eat bread before the LORD :” nor that He should have a *share* in the land the rest of which is to be given to the house of Israel, according to their tribes :¹ nor that He should *prepare* the various sacrifices,² burnt-offerings of bullocks and rams, and a kid of a goat daily for seven days.³ Various other points are equally involved in symbolic language : but “God is His own interpreter,” and in His own time He will teach us all things that He has caused to be written for the redeemed of the House of Israel, and for the ransomed from among the nations.

‘*The man that had the measuring line in his hand*’ again appears in the vision of “the waters,” and he addresses the Prophet; but the LORD GOD is there too, and He orders all things for Israel His chosen, the children of ‘*Abraham His friend*,’ and all His promises will He fulfil, for with Him is yea and amen for ever. The name of that city in which He has promised to dwell for ever, in the midst of His people, is JEHOVAH SHAMMAH—THE LORD IS THERE. This was the city that St. John saw when he says: ‘*He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like*

¹ Ezek. xlv. 8. ² Ibid 17.

³ Ibid 22-25 ; ibid xlvi. 4-7, 12.

unto a stone most precious, even like a jasper stone, clear as crystal ; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the glory of God did lighten it, and the Lamb is the light thereof.'

The first appearance of the Deity recorded by the Prophet Daniel was seen, as far as we know, only by Nebuchadnezzar.¹ When the three young men were in the burning fiery furnace, where they had been thrown by his own order, Nebuchadnezzar was astonished that they were not consumed, and exclaimed, '*Lo, I see four men loose walking in the midst of the fire, and they have no hurt, and one is like unto the Son of God.*'²

Here, in human form, was seen by this heathen king, the SAVIOUR of all those who trust in Him ;

¹ "It is a question still unsolved, did others beside the king see 'four' men loose, etc.? The narrative would admit of it, . . . but the older belief has been that this 'sight' (same word as in v. 27)—an objective sight and not a vision—was granted unto the king alone. The form of the fourth was like to a son of the Gods. The astonishment of the king was without doubt increased by the sublime form of the fourth amongst them : but the translation, 'the Son of God' (a. v. only), is not found in the Chaldee text." "Speaker's Commentary."

² "It was he who was seen by the king of Babylon in the furnace with His martyrs : 'the fourth who was like the Son of Man.' He also was revealed to Daniel himself, expressly as 'the Son of Man coming in the clouds of heaven' as a Judge, as also the Scripture shews." "Tertullian against Marcion," Bk. iv.

He was literally fulfilling His promise, spoken by Isaiah 120 years before, ‘*When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee, for I am the LORD thy God, the Holy One of Israel.*’¹ For the princes, governors, captains, and king’s counsellors being gathered together, ‘*saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.*’²

During many years, the God Whom Daniel served, continued graciously to employ him to expound His will and His messages to the heathen kings, whose captives he and his people were. When God revealed unto Daniel, in a night vision, the meaning of the dream that had troubled Nebuchadnezzar, he gratefully acknowledges whence came his wisdom; even from Him “*who revealeth the deep and secret things: He knoweth what is in the*

¹ “‘ Whosoever,’ says He, ‘ will save his life shall lose it: and whosoever will lose his life for my sake shall save it.’ Surely it is the Son of Man who uttered this sentence. Look carefully then along with the king of Babylon into his burning fiery furnace, and there you will discover one ‘ like unto the Son of Man ’ (for He was not yet really Son of Man) because not yet born of man, even as early as their appointing issues such as these. He saved the lives of the three brethren, who had agreed to lose them for God’s sake.” “ Tertullian against Marcion,” Bk. iv., ch. 21.

Irenæus also speaks decidedly, and says, “ Now this is the Son of God.” Bk. v., ch. v.

² Dan. iii. 27.

*darkness, and the light dwelleth with Him.' 'I thank thee and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.'*¹ And to the king, Daniel said, '*There is a God in heaven that revealeth secrets, . . . and he that revealeth secrets maketh known to thee what shall come to pass. But as for me this secret is not revealed to me for any wisdom that I have more than any living, but for the intent that the interpretation may be made known to the king, and that thou mightest know the thoughts of thy heart.'*²

And now Daniel, who had been the faithful interpreter of God's messages, was himself to be favoured with glorious visions of things to come. The Angel Gabriel, at the bidding of the LORD, explained part of what he saw, but part was still "sealed visions." Daniel's account of these revelations begins in the third person: '*In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.*'³ It was in this vision that the Prophet had a sight of the Great Day of Judgment, and of God the Judge of all the earth. A vision unutterably solemn was opened before him; the vision of a reality.

Mysterious representations, symbols of things

¹ Dan. ii. 23.

² Ibid ii. 28-30.

³ Ibid vii. 1.

to come, had previously passed before the Prophet's view: then he writes, '*I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*'¹ '*I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*'² This is perhaps the clearest account to be found in the Old Testament, of any vision where GOD and the Son of GOD are definitely described, as *being seen in the same vision*. Thus Holy Scripture, surpassing as it does all human comprehension, is a Revelation to man, and is preserved for the sons of men that they may know that there is a GOD in Heaven, '*whose dominion is an everlasting dominion, which shall not pass away.*' Again Daniel beheld, and '*the Ancient of days came, and judgment was given to the saints of the Most High.*' JESUS CHRIST Himself carries on the same prophecy when teach-

¹ Dan. vii. 9, 10.

² Ibid vii. 13, 14.

ing His disciples. He told them, ‘*then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*’ And as CHRIST said to those around Him, even so He says to every one of us, ‘*Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*’¹

In the visions which Daniel saw about two years from this time, JEHOVAH again appeared to him. The Prophet was in the Palace of Shushan, but in vision was by the river Ulai, where he saw marvellous things which he understood not. In the latter part of the vision, after briefly alluding to the Prince of the host, the Prophet says: ‘*I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*’² That CERTAIN SAINT (or as in the margin, the Numberer of secrets, or the

¹ Matt. xxiv. 30, 44.

² “To angels the name of saint is nowhere given in the Book of Daniel: nor can I recollect in the course of the entire Old Testament. But the same word when joined with the term watcher is applied, as Bishop Horsely has shewn in the fourth chapter of the same prophecy, to those who alone . . . are properly and essentially holy, the Persons of the Triune Godhead. These Saints, whose voices Daniel heard, may be perhaps considered therefore as Divine.” “Bishop Heber’s Bampton Lectures,” Lecture iv.

Wonderful Numberer) Whom Daniel heard speaking, must surely represent the WORD of GOD, Who knows all secrets, and the number of times and seasons, and how long they will last: what created angels know not, He knows. The other SAINT asked of Him how long the desolation was to last, but it was to Daniel that the reply came: '*And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*'

The Prophet began to ponder, evidently in a *natural state of mind*, on what he had seen: he writes, '*It came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.*'¹ "The Person who immediately afterwards becomes visible to him in the appearance of a *man*, is that Gabriel, whom a voice from heaven enjoins to explain the vision to Daniel, on whose approach the Prophet falls on his face, in the posture of adoration, and is not reproved for doing so. But it has been already shewn to be probable that Gabriel is the same with that majestic apparition on the waters of Hiddekel, who spake of himself as the coadjutor and equal of 'Him who is like GOD.' Gabriel is here represented as a Holy One, and acquiesces in an honour which we are not permitted to render to any but the Most High and Holy One Who inhabiteth eternity. The inference is as obvious as it is awful,—that this was no other

¹ Dan. viii. 15.

than the Holy Ghost.”¹ If this view be correct, what a flood of light is thrown on these visions: what can be more consistent with the analogy of the New Testament, that He Who was sent by the Redeemer to teach His church, should be sent by Him to teach His Prophets; and we are told that it is by Him, the HOLY GHOST, that holy men of old spake. ‘*And I heard a man’s voice, between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood, and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.*’² The Angel Gabriel, commissioned by the man, Whose voice Daniel heard giving the command, explained to him the meaning of the vision, and he speaks of “the Prince of the Host,” as the Prince of princes: and we know that the Prince of princes, is King of kings and LORD of lords.³ When all had been explained, the Prophet says, ‘*I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.*’⁴

¹ “Heber’s Bampton Lectures,” lec. iv.

² Dan. viii. 16-19. ³ Rev. xix. 16, xiv. 18. ⁴ Dan. viii. 27.

Fifteen years from this time, Daniel had another vision, in which ‘*the man Gabriel whom he had seen in the vision at the beginning, being caused to fly swiftly, touched him at the time of the evening oblation*,’ and told him the meaning of the vision; how that it related to the “Messiah, the Prince,”¹ and to His work ‘*to make reconciliation for iniquity, and to bring in everlasting righteousness*.’

‘*In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.*’ He continues, ‘*I Daniel was mourning three full weeks, . . . as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.*² *And I Daniel alone saw the vision: for the men*

¹ Here, for the first time, is the name Messiah used. “The Messias, which is, being interpreted, the Christ.” John i. 41.

² “On the banks of the Tigris, we read in the tenth chapter of his prophecy, was Daniel visited . . . by a Person clothed with every attribute of celestial majesty and terror, in a white and glittering garb, and cinctured with a golden girdle (verse 6). This awful Spirit, whose words, no less than his appearance, betoken the highest pitch of majesty and power, . . . has been variously regarded by the greater number of com-

that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.¹ Therefore I was left alone, and saw this great vision, and there remained no strength in me. . . . Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.²

The Eternal Son of God, as seen in vision by Ezekiel and by the beloved disciple, manifests Himself again to this “greatly beloved” one: but from the context it would appear that ‘*the hand that touched him and set him upon his knees, and upon the palms of his hands*,’ was the man ‘*Gabriel*,³ whom

mentators either as the Divine Logos or Second Person in the Trinity, or as a created, though very powerful, angel. The former of these opinions has, I apprehend, been founded on the supposed similarity of attire and dignity between the Person here described and our Lord Jesus Christ, as He appeared in glory after his decease, to the beloved writer of the Apocalypse; and that, notwithstanding such general similarity, He who stood on the waters of Hiddekel was not the Second Person of the Trinity is apparent from his speaking of Michael the Prince of Judah as a distinct Intelligence.” Bishop Heber, Lecture iv.

¹ Ch. x. 7. “When the Lord Jesus met Paul on his way to Damascus, his companions heard a voice, but they saw no man” (Acts ix. 7). “They saw indeed the light, but they heard (understood) not the voice of Him that spake” (ibid xxii. 9).

² Dan. x. 1-9.

³ Dr. Gill considers the man who touched Daniel *distinct* from the man clothed in linen. Gabriel addressed Daniel in the same terms (ix. 23), which confirms the statement that it was he that touched him on this occasion. See, for confirmation of this opinion, Lowth, Scott, and others.

he had seen in the vision at the beginning,' that now addresses him in words almost the same as on former occasions (cf. ch. viii. 17, 19; ix. 20, 23): 'O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright, for unto thee am I now sent. And when he had spoken this word unto me I stood trembling.' Then the Angel Gabriel told Daniel of his conflict with the prince of the kingdom of Persia, and how '*Michael, one of the chief princes,¹ came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.*' Twice again did this One, '*like the similitude*

¹ "The context will lead to a discovery of the Personage who is here named Michael. This Personage is superior to Gabriel. . . . Gabriel, the servant of the Most High God, sent forth as such spirits were used to be, to minister for the elect people of God, declares this Michael is the only supporter he has. He is also called 'one of the chief princes.' . . . Gabriel, speaking of Him to Daniel, calls Him 'Michael your Prince' (ver. 21), and 'the great Prince which standeth for the children of thy people' (ch. xii. 1), that is, not the nation of the Jews in particular, but for the children—the spiritual children—of that holy seed, the elect people of God, which applies particularly to the Son of God and to no one else. And in perfect consistence with this description of Michael in the Book of Daniel, is the action assigned to Him in the Apocalypse, in which we find Him fighting with the old serpent, the deceiver of the world, and victorious in the combat. . . . From all this it is evident that Michael is a name for our Lord Himself, in His particular character of the Champion of His faithful people against the violence of the apostate faction, and the wiles of the devil." Bishop Horsely, in "D'Oyly and Mant."

of the sons of men,' come and strengthen the Prophet, and when he was strengthened, the Angel continued, 'But I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things but Michael your Prince.' After telling him of many things that were yet to be, he concludes with these solemn and glorious words: *'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.'*

After speaking of "the privilege permitted to Ezekiel, who beheld a glorified human form on a throne above the cherubim, which he describes as the appearance of the likeness of the glory of Jehovah," J. J. Gurney adds, "it might probably be the same Divine Person whom Daniel denominates 'Michael, the great Prince, who standeth for the children of His people.'" "Biblical Notes," p. 241.

After expressing his belief that Michael is identical with the Angel of the Lord, and that this was the opinion of the older Jews, Hengstenberg goes on to say, that "it is no less capable of abundant proof that the celestial person also who appears (chap. x. 5, 6,) is identical with the Angel of the Lord, and thus also with Michael. . . . We here find the Angel of the Lord again, and with him his messenger or angel, with whom we were before acquainted in the Pentateuch. Nor need it be deemed superfluous to notice also the fact, that the Angel of the Lord here appears attended by two angels." "Genuineness of Daniel," pp. 134, 138.

*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.*¹ When the Angel had ceased, ‘*then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?*’ Surely this ‘*man clothed in linen,*’² of Whom an angel asks as to the duration of these things, is the same Whom Daniel previously had heard addressed, even “The Numberer of Secrets,” The Revealer of His FATHER’s counsels,—He Who said by Moses, ‘*See now that I, even I, am He. . . . For I lift up my hand to heaven, and say, I live for ever;*’³ for Daniel said, ‘*I heard the man clothed in linen,*’⁴

¹ Dan. xii. 1-4. “And I heard Christ, the great Angel of the Covenant, the Eternal Son of God, answer him again: who lifting up both His hands towards heaven, the place of His throne, sware by Himself, and His Eternal Father, and the blessed Spirit.” Bishop Hall, in “D’Oyly and Mant’s Commentary.”

² Bishop Heber identifies “the man clothed in linen” with the Angel Gabriel, by whom he considers the HOLY GHOST is intended. We agree with him where the Angel Gabriel is mentioned by name, but here we think that “the man clothed in linen” is CHRIST.

³ Deut. xxxii. 39, 40.

⁴ “Gabriel is literally translated ‘the strength or active power of God.’” Bishop Heber.

which was upon the waters of the river, when He held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.’ ‘The Mighty Angel Whom the beloved disciple saw, ‘upon whose head was a rainbow,’ ‘he set his right foot upon the sea and his left foot upon the earth;’ He too ‘lifted up his hand to heaven, and sware by him that liveth for ever and ever.’¹ To the ‘man clothed in linen,’ Whom Daniel ‘heard but understood not,’ he said, ‘O my LORD what shall be the end of these things? And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.’²

Do we desire that the HOLY SPIRIT will shew us ‘that which is noted in the Scripture of truth,’ that He will teach us all that GOD would have us to know, as far as the scroll of prophecy is unrolled for us? Are we desiring the blessing of those who

¹ Rev. x. 1-6.

² Dan. xii. 7-13.

wait and come to the appointed time, that we, like Daniel, may rest, and stand in our lot at the end of the days ? Do we remember our blessed Saviour's words, '*Watch ye, therefore, and pray that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man ?*'

We pass on to the Book of the Prophet Zechariah,¹ as there is very little in either of the other prophetic writings that illustrates our subject. The expression, "the Word of the **LORD**," constantly occurs, and may sometimes denote, as we have previously remarked, the Personal Presence of the Logos. Amos expressly informs us that on more than one occasion he *saw JEHOVAH*: once when He said to the Prophet that '*the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste;*'² and again, when foretelling the certainty of the doom and desolation of the people and their land. Then was JEHOVAH seen standing upon (or above) the altar; yet in wrath He remembers mercy; for although He says that '*all the sinners of my people shall die by the sword, which say the evil shall not overtake nor prevent us,*'³ He also promises, that '*In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: . . . and I will*

¹ We have taken the Books as placed in our English Bible, and not in their chronological order.

² Amos vii. 9.

³ Amos ix. 10.

*plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.'*¹

'In the second year of Darius, came the Word of the LORD unto Zechariah,' with words of comfort and of promise to His rebellious people, *'saying, the LORD hath been sore displeased with your fathers, therefore say thou unto them, Thus saith the LORD of Hosts, turn ye unto me, saith the LORD of Hosts, and I will turn unto you saith the LORD of Hosts.'*² And again, in the course of a few months, *'came the Word of the LORD unto Zechariah the Prophet,'*³ and he saw a series of grand visions. In these the Divine Being manifested Himself.

A question of some difficulty arises at the beginning: Who is *'the angel that talked'*⁴ with the

¹ Amos ix. 11-15.

² "Three times the phrase, 'the Lord of Hosts,' is used in this verse: it may be with respect to the three Persons in the Godhead—Father, Son, and Spirit, who manifest themselves unto, and take up their abode with, such as love the Lord and keep His commandments." (See John xiv. 21, 23.) "Gill's Commentary." ³ Zech. i. 1-7.

⁴ "The Angel that talked with me: who seems to be different from the Angel of the Lord, the man among the myrtle trees." "Gill's Commentary."

It is the opinion of Dr. Gill, and other commentators, that the Angel who during the remainder of the visions talked with the Prophet, was a created angel; but we believe that by *'the Angel of the Lord,'* and *'the Word of the Lord,'* JESUS CHRIST is represented; and it seems more probable that sometimes by *'the Angel,'* is meant the HOLY GHOST. But as the Hebrew word for *Angel* is always the same, the context must decide.

Prophet (ver. 9) ? Is he the same as ‘*the Angel of the LORD that stood among the myrtle trees*,’ or is he an attendant angel ? Many interpreters whose opinion is of great weight, consider him to be a different person from the Angel of the LORD, the man who stood among the myrtle trees (verses 9, 10, 11), and these generally agree that “*the man or angel riding upon the red horse*” denotes the Logos or Son of God.¹ But from the context throughout the whole chapter, we venture to think that ‘*the Angel who talked with me*’ was the Angel JEHOVAH, and that it is He of Whom the Prophet speaks (verses 9, 11, 12, 13, 14, 19), especially when taken in connection with ‘*the Word of the LORD*’ Who came to the Prophet (verse 1, and again verse 7;) and presented the vision to

¹ Gill, Lowth, J. J. Gurney, and others.

According to Hengstenberg, “the title which is given to the interpreter throughout, ‘the Angel that talked with me,’ serves at the outset to point him out as a different person from the Angel of the Lord. . . . The conclusion at which we have arrived, is confirmed on comparing it with what we find in other passages of the Old Testament. In Ex. xxxii. 34, the Chief Revealer of God, the Angel of the Lord, is represented as having another angel subordinate to Him. . . . But what we find in Daniel in connection with this subject is of special importance for the interpretation of Zechariah.” “*Christology*,” vol. iii. p. 308. Then we would submit that the Angel (following Bishop Heber’s line of thought) is the Holy Ghost; but on a subject only partially unfolded, it behoves not to speak positively.

him :¹ ‘*I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.*’² To whom was this said, but to Him, the WORD, Who had spoken to the Prophet (no other person is introduced as having spoken); He was the Angel Who talked with him and said, ‘*I will shew thee what these be;*’ and in verse 20 it is distinctly said ‘*JEHOVAH shewed me four carpenters.*’ ‘*And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth. . . . and, behold, all the earth sitteth still, and is at rest.*’³ In chapter vi. we find four chariots with *red, black, white, grisled* and *bay* horses, which the

¹ Rabbi Kimchi says on verse 7, “An angel came to him and spake with him, and shewed him this vision which he is now narrating.” . . . Ver. 12: “Either he who was standing among the myrtle trees, who was for the help of Israel, or the angel that was speaking with the Prophet, and this last is the true interpretation.” Kimchi here supposes “that the angel who spake with Zechariah is called ‘the Angel of the Lord.’” This view coincides with our own. Rabbi Kimchi looked at it from a Jewish point of view, we from the Christian, and in this Word of the LORD—the angel—we see the Living WORD—the Angel JEHOVAH. See “Rabbi David Kimchi’s Commentary on Zechariah,” translated from the Hebrew, by the Rev. A. M’Caul, 1837.

² Zech. i. 8, 9.

³ Ibid 10, 11.

Prophet is told ‘*are the four spirits of the heavens, which go forth from standing before the LORD of all the earth ;*’ and further, on comparing these with the vision in Revelation (ch. vi.) in which he that sat on the *red horse* is in no way distinguished as being superior to those who sat on the black, white, and pale horses ; our view is strengthened that “*the man on the red horse*” represents one of God’s messengers, and not Christ the Archangel.¹ To the Angel of the LORD Who stood among the myrtle trees, did these messengers of His reply, ‘*We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. Then the angel of the LORD answered and said, O LORD of Hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years ? And the LORD answered the angel that talked with me with good words and comfortable words.*²

¹ Twice in the Bible is the word Archangel used : 1 Thess. iv. 16 ; Jude ix. If by Michael we understand CHRIST to be designated, and there seems no reason to doubt it, then CHRIST is the ARCHANGEL and ‘*the Captain of the Lord’s Hosts*,’ Josh. v. 14, 15. ‘*Angels and authorities and powers being made subject unto Him.*’

² Zech. i. Pusey “On the Minor Prophets,” writes : ‘*And the Angel of the Lord answered the implied longing by intercession with God. As the Angel Interpreter in Job had the office of no mere created angel, but one anticipative of His Who came at once to redeem and justify, so the Angel of the Lord in whom God was, exercised at once a mediatorial office with God, typical of our Lord’s High Priest’s, and acted as God.*’

Here then, in vision, the Prophet heard the Redeemer and Mediator pleading with His FATHER for His people, and the FATHER answering the Son. From His *cross* on Calvary the Son of God was again heard pleading with His FATHER for those around Him. They too heard it, who like this Prophet were sent with the same message of peace and reconciliation which he now receives from the Angel. But to a *world* lying in darkness were *they* sent, and not alone to the favoured nation.

*'Cry thou, saying, thus saith the LORD of Hosts; I am jealous for Jerusalem, and for Zion, with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the LORD; I am returned to Jerusalem with mercies; my house shall be built in it, saith the LORD of Hosts; and a line shall be stretched forth upon Jerusalem. Cry yet, saying, thus saith the LORD of Hosts; my cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.'*¹

In the next vision, the Prophet sees '*a man with a measuring line in his hand*' (and we are reminded of the man whom Ezekiel saw measuring Jerusalem), and the Prophet asked him, '*Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me*

¹ Zech. i. 14-17.

*went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein : for I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.' 'For thus saith the LORD of Hosts ; After the glory hath he sent me unto the nations which spoiled you : for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants : and ye shall know that the LORD of Hosts hath sent me.¹ Sing and rejoice, O daughter of Zion : for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people : and I will dwell in the midst of thee, and thou shalt know that the LORD of Hosts hath sent me unto thee.'*²

¹ "A passage which like this declares that 'the Lord of Hosts' was sent by One who also Himself is 'the Lord of Hosts,' ought not for a moment to excite a Christian, knowing as he must that the Second Person in the Trinity, who is so often said 'to be sent by the Father,' is called in the New Testament not only 'God,' but also by a name which is allowed to be equivalent to 'the Lord of Hosts,' namely, 'the Almighty.' John i. 1 ; Rom. ix. 5 ; Rev. i. 8." "D'Oyly and Mant's Commentary."

"Few passages, even in the New Testament, more clearly speak of distinct Persons in the Unity of the Godhead, than this does." "Scott's Commentary."

² Zech. ii. 1-11. "It is evident from verse 11, 'and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee,' that the Person who

In the following vision, Zechariah is shewn Joshua, the High Priest, standing before the Angel of the **LORD**, and Satan standing at his right hand to resist him. And the **LORD**¹ said unto Satan, ‘*The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire?*’ There can be little doubt but that it was the Son of God Who said unto Satan, ‘*the Lord, (even God the Father), rebuke*

announces here that He will glorify the church with His presence is the Angel of the Lord, who was afterwards to appear as the Prophets had predicted, in the Messiah Himself. Consequently, He who was to dwell in the midst of the covenant nation, just as He had formerly been present in the pillar of cloud and fire, was the very same Person who was now sent by the Supreme God to convey this glorious intelligence through the Prophet to the nation; who is called Jehovah in verse 10, and who is here designated ‘the Messenger,’ to distinguish Him from the Sender. That the Person who is described in verse 8, as executing judgment on the nation, was identical with the Messiah, may be clearly seen from chapter ix. 9, where the arrival of the latter is announced to the nation in almost the same words: ‘Sing and rejoice, O daughter of Zion, for lo I come;’ ‘Rejoice greatly, O daughter of Zion; sing, O daughter of Jerusalem; behold thy King cometh unto thee.’” “Hengstenberg’s Christology,” vol. iii. 316.

1 “The same with the Angel of the Lord (verse 1), having heard the charge brought against Joshua—here called Jehovah, being the Son of God, and properly God. ‘*The Lord rebuke thee, O Satan:*’ these words may be considered either as the intercession of Jehovah the Son, with Jehovah the Father, for Joshua and his church, and against Satan, . . . or as a declaration of what should be done to him, or what He Himself would do: for it may be rendered, *the Lord will rebuke thee.*”

*thee;*¹ and if so, a clear revelation of the plurality of Persons in the Godhead is granted to the Prophet. Here he sees ‘*the High God, their Redeemer,*’ He Who was made flesh and dwelt among us ; he sees Joshua,² the type of God’s pardoned children, and he sees too those glorious beings of whom Christ tells us “that there is joy in the presence of the angels over one sinner that repenteth.” ‘*Now Joshua was clothed with filthy garments when He stood before the Angel. And He³ answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.*’ Who but our Saviour God, ‘*Who His own self bare our sins in His own body on the tree,*⁴ Who ‘*washed us from our sins in His own blood,*⁵ could cause iniquity to pass from Joshua, and clothe him with change of raiment ? ‘*And I (the LORD) said, Let them set a fair mitre upon his*

¹ Compare this vision with the following words of St. Jude : ‘*Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*’ Here, too, the Son (if by Michael, as already intimated, Christ is represented), appeals to the FATHER.

² “Joshua the high priest, who appears as a type of the Jewish Church.” “ Speaker’s Commentary.”

³ Verse 4. “And *He* answered, that is, the Angel of the Lord, before whom Joshua stood.” “ Gill’s Commentary.”

⁴ 1 Peter ii. 24.

⁵ Rev. i. 5.

*head. So they set a fair mitre¹ upon his head, and clothed him with garments. And the Angel of the LORD stood by.'*² Well might Joshua say for himself and his people, in the language of Isaiah, '*I will greatly rejoice in the LORD: my soul shall be joyful in my God; for He hath clothed me with the garments of salvation: He hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.*'

After this it would appear that it is an angel who now delivers the message from God the Father, for it cannot be that the Angel JEHOVAH speaks of *Himself* as '*my servant the BRANCH*,' or of '*the Stone that I have laid before Joshua.*' '*The angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant*

¹ "And hath made us kings and priests unto God His Father" (Revised Version). Here is the same truth which is repeated in Holy Writ, that the ransomed are to be kings and priests unto the King of Kings.

² Verse 5. "The Angel of the Lord stood by to see all done according to His order, and not as mere spectator; for He was concerned in clothing him Himself; and He still stood to denote His constant care of Joshua, and His regard to him, and as having something more to say to him." "Gill's Commentary."

*the BRANCH. For, behold, the stone¹ that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.'*²

In the following chapters, the angel that talked with the Prophet (doubtless the same who was alluded to in chapter iii. 6), shewed him many visions, and gave him many messages from JEHOVAH, though it would appear that the WORD of the LORD Himself at times also addressed the Prophet. Can it be that this angel was Gabriel, by whom Bishop Heber thinks the Holy Ghost was represented? He continues to talk with Zechariah till the eighth verse of the fourth chapter, when '*the Word of the LORD*' came to the Prophet; and in the fourth verse of the next chapter He speaks of

¹ "Christ the Stone of Israel, whom the builders rejected, the foundation and chief corner-stone of the spiritual building, the church." "Gill's Commentary."

"And thou shalt know that the Lord of Hosts hath sent Me unto you." "This clause is not an address unto Zerubbabel, nor is the angel designed so often mentioned, that talked with the Prophet: but they are spoken by the Messiah, called *the Word of the Lord*. Chap. iv. 8, 9." "Gill's Commentary."

The Rev. A. M'Caul, in his translation of Kimchi on Zechariah, says of ver. 5, chap. xi., "This is a remarkable exposition, as furnishing another instance of the plural being applied to God" (p. 120). ²Zech. iii. 6, 10.

Himself as ‘*I the Lord of hosts* ;’ but in the next verse the Prophet says, ‘*then the angel that talked with me went forth*,’ and he continues to talk with him till the end of the eighth verse, when ‘*The word of the Lord came unto me, saying, . . . Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory,¹ and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. . . . And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts*

¹ Pusey, in his “Commentary on the Minor Prophets,” writes on Zechariah vi. 13, “Even He, *lit.* He Himself. The repetition shews that it is a great thing which he affirms: *and He*, again emphatic, He the same who shall build the temple of the Lord, *He shall bear the glory*. Great must be the glory, since it is affirmed of Him as of none besides, ‘*He shall bear glory*.’ ‘*He should build the temple of the Lord*’ as none besides ever built it. ‘*He should bear glory*’ as none besides ever bare it; ‘*the glory as of the Only Begotten of the Father, full of grace and truth*.’ This word *glory* is almost always used of the special glory of God; and then, although seldom, of the Majesty of those on whom God confers majesty as His representatives, as Moses or Joshua,¹ or the ‘*glory of the kingdom*’ given to Solomon.² It is used also of Him, a likeness of Whom these vicegerents of God bare, in a Psalm whose language belongs (as Jews too have seen) to One more than man,³ although also of glory given by God either of grace or nature. So in our Lord’s Great High Priest’s prayer, He says, ‘Father, glorify

*hath sent me unto you.*¹ In the third chapter, the LORD of Hosts says, ‘*I will bring forth my servant, the BRANCH;*’ but here (ch. iv. 8, 9) we have ‘*the Word of the LORD came unto me, saying . . . thus speaketh the LORD of hosts . . . and ye shall know that the LORD of hosts (the FATHER) hath sent me unto you:*’ and during the remainder of the prophecy it appears that it is the Word of the LORD of Hosts, the Logos Himself, Who communicates the Divine will. For ‘*He came, saying, Thus saith the LORD of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury; Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.*² ‘*For thus saith the LORD of hosts; as I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: so again have I*

Thou Me with Thine own self, with the glory which I had with Thee, before the world was; and prays that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory which Thou hast given Me.’ So St. Paul, applying the words of the eighth Psalm, says of our Lord, ‘*We see Jesus, who was made a little lower than the Angels, crowned with glory and honour.*’ It is used of the inward glory given to regenerate Israel. Hos. xiv. 7. Or (o. Eng.) as glorified by God: Zech. x. 3: of kingly glory; Jer. xx. 18, Dan. xi. 21: of the inward glory of man as such; . . . Dan. x. 8, Prov. v. 2.”

¹ Zech. vi. 15.

² Ibid viii. 3.

*thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.'*¹

The vision of the four chariots and horses (chap. vi.) is the last vision minutely described in the Old Testament, but Zechariah and Malachi doubtless saw those events which they so literally foretell. Surely Zechariah joyed in the prospect of his people's joy, as he wrote: '*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.'*² He saw that it was '*the poor of the flock that waited upon*' CHRIST, that '*knew it was the Word of the LORD*' Who said, '*So they weighed for my price thirty pieces of silver. . . . Cast it unto the potter: a goodly price that I was prised at of them;*'³ Who in unutterable love for those He died to save, said, '*I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.'*⁴ Malachi saw the Messenger of the Covenant in His temple; Him Who was to refine

¹ Zech. viii. 14. ² Zech. ix. 9.

³ Zech. xi. 11-13; Matt. xxvii. 9, 10. See Dean Burgon, for the insertion of "Jeremy the prophet," instead of Zechariah. "Inspiration and Interpretation."

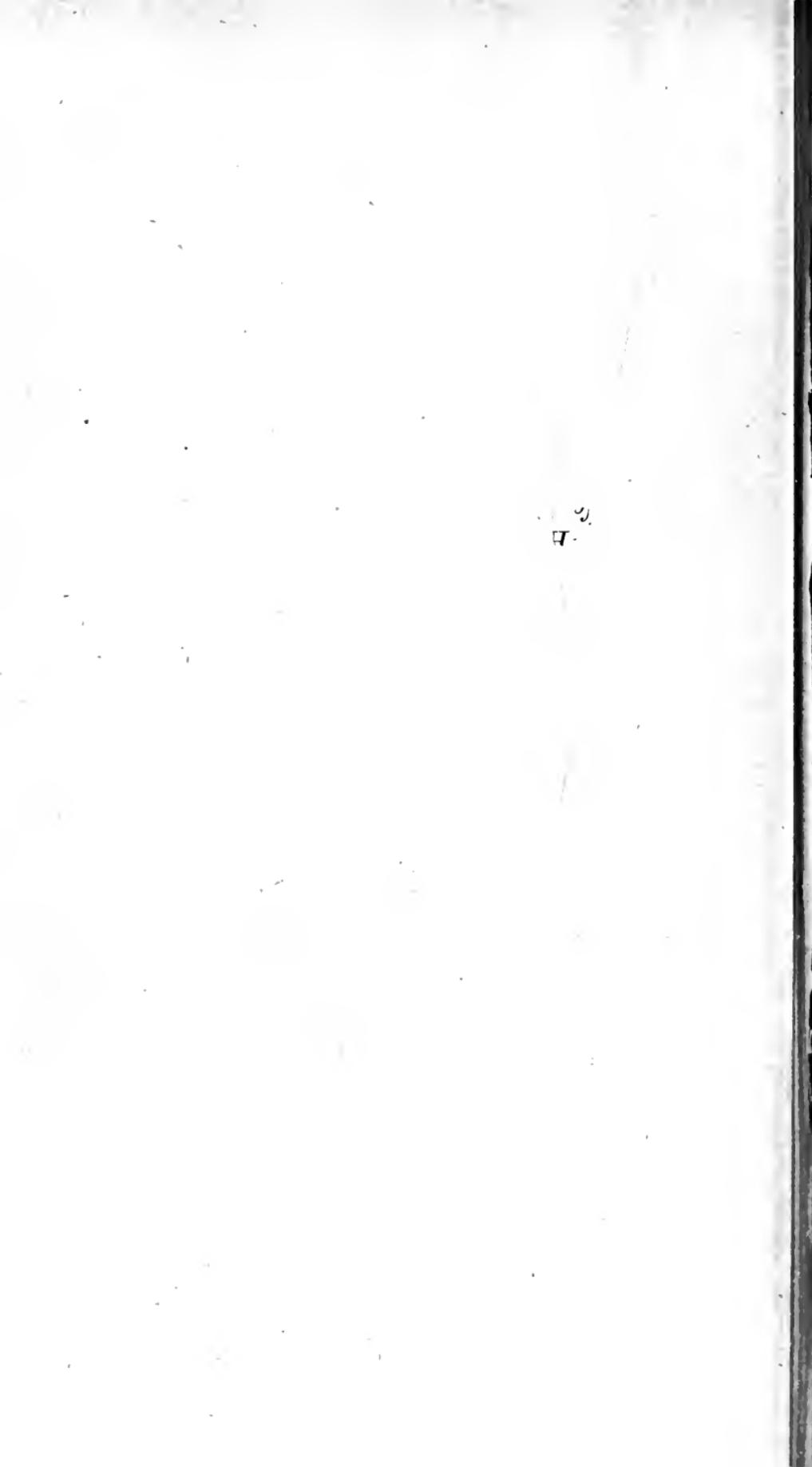
⁴ Zech. xii. 10.

the house of Israel: and He reminded them of His broken Law, in words almost the same as His Prophet's, '*Remember the law of Moses my servant, which I commanded him in Horeb for all Israel,*' for he that obeyed the Law, CHRIST said should live.¹

And ever linked with CHRIST's Commandments, are His promises: for '*They that feared the LORD spake often one to another: and the LORD hearkened, and heard it: and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.*'²

¹ Luke x. 26-28.

² Mal. iii. 16, 17.



CHAPTER VIII.

THE LORD JESUS CHRIST, THE HOLY ONE
OF ISRAEL.

“I am the Lord **THY** God, the Holy One of Israel, thy Saviour.”

“I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” Isa. xlvi. 3, 25. (cf.) Jer. xxxi. 34; Heb. viii. 12.

“But ye denied the Holy One and the Just. . . . And killed the Prince of Life whom God hath raised from the dead, whereof we are witnesses.” Acts iii. 14, 15.

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” Rev. i. 8.

CHAPTER VIII.

THE LORD JESUS CHRIST, THE HOLY ONE OF ISRAEL.

It was said in the early part of this volume, that our LORD's own statement, '*Before Abraham was, I am,*' would be the basis of our research into the Old Testament. We have now traced through these Scriptures, which He said testified of Him, the history of the various Manifestations of God to man.

We have listened to the teaching of His voice, transmitted to us by them that *heard* Him speak, and we believe that JEHOVAH¹ of Israel, '*the high God, their redeemer, their rock,*'² is indeed JESUS CHRIST our SAVIOUR, our '*mighty God;*'³ that the '*Holy One of Israel*'⁴ is '*the Holy One and the Just,*' Whom the Jews killed, but '*whom God hath raised from the dead.*'⁵ Isaiah's prophecy has been fulfilled, '*Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name*

¹ “The author of the Epistle to the Hebrews, like the other writers of the New Testament, fully acknowledges the identity of Christ with יהוה, and without hesitation refers to Christ what is said in the Old Testament of Jehovah.” “Hengstenberg's Genuineness of the Pentateuch,” vol. i., p. 260.

² Ps. lxxviii. 35. ³ Isaiah ix. 6. ⁴ Ps. lxxi. 22.

⁵ Acts iii. 14, 15.

shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace.' When He came, 'there was no form nor comeliness that we should desire Him;' 'and forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same, and was made in all points like His brethren, sin only excepted.'

From the time that JESUS CHRIST, '*the Messenger of the Covenant*,' '*the Apostle and High Priest of our profession*,' came; He Who was personally with the Church which is called after His name, is never again spoken of as '*the Angel of the LORD*'; He is '*The Christ of God*,'¹ '*He is Emmanuel, God with us.*'²

We have now to enquire how far His Disciples understood that their LORD and Master was '*the Angel of the Covenant*', the JEHOVAH of their fore-fathers. They knew the Old Testament Scriptures, they were taught by JESUS CHRIST and the HOLY GHOST, their deepest meaning, and how to apply and adapt that meaning, to the joys and the needs of His future Church. We know from CHRIST Himself,³ that '*the Angel of the LORD (Who) appeared unto Moses in a flame of fire in a bush*' was JEHOVAH. He referred to that glorious interview, when proving the Resurrection of the dead, and said, '*Have*

¹ Luke ix. 20. ² Isaiah vii. 14.

³ Christ speaking of Himself as God. And Stephen says there appeared an Angel unto Moses, saying, I am God, &c. Acts vii. 31, 32.

ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.' Our LORD only alludes to God having *spoken*, but there is one positive statement in the New Testament of the Divine Being having manifested Himself to Abraham.¹ Stephen, in the memorable discourse in which he sums up their history before his brethren, reminds them that '*The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charan,*'² and that the God of their fathers spake out of the bush to Moses, and said, '*I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them.*' Who but the Eternal Son *came down* to deliver them? Who but the Angel JEHOVAH, Who was afflicted³ in all the afflictions of His people, '*the Angel of the Covenant,*' Who had so lately ratified the second Testament with His own

¹ There is no account of this in the Old Testament. In Gen. xii. 1, it says, "Now the Lord had said unto Abram." Then follows what Stephen quotes.

² Acts vii. 1.

³ "So he was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isa. lxiii. 8, 9.

Bishop Heber considers the Angel of His Presence to be the Holy Ghost, whom the Angel Jehovah sent to lead and to guide Israel. See Ex. xxiii. 20, 21.

blood? Stephen also tells the Jews that as their fathers resisted the HOLY GHOST, so did they whom he was now addressing.

Before Stephen began to address them, '*all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel;*'¹ and now that he had finished, '*he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.*'² With mortal eye did Stephen gaze into Heaven; with mortal eye he beheld his Risen SAVIOUR, and the glory of God:³ he knew not perhaps how near to him was this glorious Home into which he was about to enter; but the summons had gone forth, and unto his SAVIOUR did this faithful witness and

¹ Acts vi. 15.

² Ibid vii. 56, 57.

³ "Stephen, teaching these truths, when he was yet on the earth, saw the glory of God, and Jesus on His right hand, and exclaimed, 'Behold I see the heavens opened, and the Son of man standing on the right hand of God.' These words he said, and was stoned; and thus did he fulfil the perfect doctrine, copying in every respect the leader of martyrdom, and praying for those who were slaying him, in these words, 'Lord, lay not this sin to their charge.' Thus were they perfected who knew one and the same God, who from beginning to end was present with mankind in the various dispensations." "Irenæus, Bk. iii., ch. xii."

" 'He sitteth at the Father's right hand'—not the Father at His own. He is seen by Stephen, at his martyrdom by stoning, still sitting at the right hand of God, where he will

martyr commit himself “in sure and certain hope of the Resurrection to Eternal life.”

It is interesting to remember that the Prophet Daniel saw in vision, ‘*one like the Son of Man come with the clouds of heaven to the Ancient of days;*’ and now after His Incarnation and ascension, He is again beheld in Heaven, His dwelling place: and to all those ‘*who believe on Him through their word,*’ this record is inexpressibly precious.

When St. Paul, that ‘*chosen vessel*’ who was to proclaim and unfold the Gospel to the heathen, was on his way to Damascus, ‘*suddenly there shined round about him a light from heaven.*’ Three times is this circumstance narrated.¹ The Ascended SAVIOUR spake to him ‘*in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. . . . I am Jesus whom thou*

continue to sit until the Father shall make His enemies His footstool.” “Tertullianus adversus Praxeau,” ch. xxx.; and “On the Resurrection of the Flesh,” ch. li.

Although quite irrelevant to our subject, I cannot refrain from calling the reader’s attention to the fact, that here Irenæus and Tertullian quote the 19th verse—one of the last twelve verses of St. Mark’s Gospel, which the Revisionists of the Authorised Version would set aside as of doubtful authority. The 17th verse of the same chapter is quoted in the “Apostolical Constitutions,” and further evidence exists in the writings of the Ante-Nicene Fathers to vindicate the genuineness and authenticity of this passage. For an invaluable Work on this subject, see “The Last Twelve Verses of St. Mark,” by Dean Burgon.

¹ Acts ix. xxii. xxvi.

*persecutest. But rise, and stand upon thy feet: for I have appeared¹ unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.'*²

St. Paul, in his first Epistle to the Church of Corinth, writes: 'Have I not seen Jesus Christ our Lord?'³ And again, 'For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.'⁴

The question is sometimes asked, Why does St. Paul say that he had 'received of the Lord that which also he delivered'? The answer seems to be that it was the LORD JESUS CHRIST Himself, and not the HOLY GHOST, Who on this occasion taught the Apostle Paul. He had not been present (for he was not yet an apostle) at 'the Lord's supper,'

¹ "The Greek word is literally, *was seen* or *became visible.*"

² Acts xxvi. 14-18. ³ 1 Cor. ix. 1. ⁴ 1 Cor. xi. 23-25.

on that ‘*same night in which He was betrayed*;’ and now his LORD, Who had promised to appear unto him, made known to this ‘*chosen vessel*’ who was ‘*to bear His name before the Gentiles, and kings, and the children of Israel*,’¹ the details of His administering that solemn ‘*paschal feast*.’

“The passover was once celebrated by anticipation, before the deliverance of Israel out of Egypt, and the Lord’s Supper once before our ransom had been paid.”² And it is inexpressibly precious to the loving disciple to remember, that now *after* the ransom had been paid, *after* His Church was founded, *after* our Great High Priest had ascended into Heaven to sit upon His throne,³ that He reiterated His own words, ‘*This do in remembrance of me*,’ and ‘*This cup is the new testament in my blood*:’ establishing this memorial in the Church which is called after His Name; and He gave these things in charge to one, who more than any other Apostle was commissioned to unfold His doctrine under the New Covenant.

It is evident from the following passages, that the Apostles *knew* that the loving SAVIOUR Who thus taught them was JEHOVAH. St. Paul tells the Corinthians that the Israelites of old ‘*did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ*.’⁴

¹ Acts ix. 15. ² “Scott’s Commentary.” ³ Zech. vi. 13.

⁴ 1 Cor. x. 3, 4. “As He hungered, so did He satisfy [others]; and as He thirsted, so did He of old cause the Jews

And he reminds them that they were '*many of them with whom God was not well pleased*,' and he beseeches us not '*to tempt Christ,¹ as some of them also tempted, and were destroyed of serpents.*'²

The Author of the Epistle to the Hebrews writes, that CHRIST *took on Him* our nature, therefore JESUS lived *before* He came to dwell on earth, and into that Heaven which He left, has He again entered, '*to appear in the presence of God for us, and unto them that look for him shall he appear the second time without sin (without a sin offering) unto salvation.*' The same Apostle speaks of Moses as, '*By faith Moses, . . . choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.*'

The Apostle Thomas,³ who was not present with

to drink, for the Rock was Christ Himself. Thus does Jesus now give to His believing people power to drink of spiritual waters, which spring up to life eternal." From "The Lost Writings of Irenæus," ch. lii.

¹ "Thus St. Paul saith that the Jews tempted Christ in the wilderness, meaning the Logos, who afterwards assumed human nature, and was called Christ." W. Lowth, D.D., on Isaiah xlivi. 16.

² 1 Cor. x. 9.

³ "And if, finally, the Apostle Thomas, instructed in all the proofs and conditions of Christ's Divinity, says in reply to Christ, 'My Lord and my God;' and if besides the Apostle Paul says 'whose are the fathers, and of whom Christ came according to the flesh, who is over all. God blessed for evermore.' . . . And so He is justly God." Novation, ch. xiii.

the other disciples when ‘Jesus came and stood in the midst,’ adds his testimony to the Godhead of CHRIST, for when he had seen in JESUS’ ‘hands the print of the nails, and had thrust his hand into His side,’ ‘he said unto Him, My Lord and my God.’ He no longer doubted—before him stood the Risen SAVIOUR, Who was ‘wounded for our transgressions, and bruised for our iniquities ; upon whom the LORD hath laid the iniquity of us all ;’¹ Who had said to Israel by the Prophet Isaiah, ‘I am the LORD your Holy One, the creator of Israel, your King. . . . I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.’²

There was one occasion when it was permitted to three disciples to behold the *glory* of their Eternal KING,³—such surpassing glory as *man*—not yet prepared to ‘see Him as He is,’ ‘the brightness of the Father’s glory ;’ might gaze upon, and live. ‘The fashion of His countenance was altered.’ Peter says they ‘were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount.’⁴ They heard, too, the conversation which passed between Him and ‘two

¹ Isaiah liii. 5, 6 ; 1 Peter ii. 24.

² Isaiah xlivi. 15, 25 ; ibid xliv. 22 ; Jer. xxxi. 34 ; Heb. viii. 12.

³ Dan. vii. 14 ; Matt. xxv. 24 ; John xviii. 37 ; 1 Tim. i. 17.

⁴ 2 Peter i. 16-18 ; Matt. xvii. ; Mark ix. ; Luke ix.

men, which were Moses and Elias, who appeared in glory.' With what indescribable joy does the Christian dwell upon this scene, bringing before us as it does, the intense reality of the Resurrection life. Moses and Elias were men like ourselves—they lived, one died, the other was caught up to Heaven; possibly to tell us how, if death had not reigned through Adam's disobedience, we might have passed into glory without tasting death: we know not; but we do know that, clothed in glory, Moses and Elijah were seen—and that they spoke with "the Redeemer of the world, of wonders of redeeming love."

In the Old Testament we read that it was '*the Holy One of Israel*' Who '*made His own people to go forth like sheep, and guided them in the wilderness like a flock;*' Who '*led them on safely, so that they feared not.*'¹ This was '*the Shepherd of Israel, who dwelt between the cherubims,*'² of Whom David wrote.

JESUS CHRIST says, '*I am the good shepherd: the good shepherd giveth his life for the sheep. The sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. . . . And he goeth before them, and the sheep follow him: for they know his voice.*'³

The Apostle John, in his Epistles, speaks with no uncertain sound of his knowledge of CHRIST as the pre-existent God, about Whom he had already

¹ Ps. lxxviii. 41, 52, 53.

² Ibid lxxx. 1.

³ John x.

written in the clearest terms.¹ He was the disciple whom JESUS loved, and had known the closest spiritual communion with his LORD. He was the most highly favoured of all the Apostles, for to him were committed the last messages from the Head of the Church after He had ascended on high, having finished His work, and sat down for ever on His Father's throne. Mark St. John's words: '*That which was from the beginning, which we have*

¹"Not John alone, but the other 'pillars' in the apostolic office, start with the assumption that Christ is the Self-revealing Jehovah of the Old Testament, and thus confirm the view that has been maintained by the Church respecting the Angel of the Lord. According to 1 Peter i. 2, 'The Prophets searched what or in what manner of time the Spirit of *Christ*, which was in them, did signify.' But the Prophets ascribe their revelations to the Spirit of *Jehovah*. How then came Peter to substitute Christ so directly for Jehovah, unless he found a warrant for this in the Old Testament doctrine of the Angel of the Lord? . . . In 1 Cor. x. 4, Paul says, 'And did all drink the same spiritual drink: for they drank of that spiritual rock that followed them, and that rock was Christ.' Here then we have what *Delibsch* felt to be wanting in John xii. 41. The preservation of the people during their march through the wilderness, and their admission into Canaan, is expressly ascribed in the Old Testament to the *Angel of the Lord*. . . . According to 1 Cor. x. 9 ('neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents'), Christ was the leader of Israel through the desert, and was tempted by them. . . . When Christ is telling the Jews that they will lose God if they reject Him, He says, 'Ye have neither heard His voice at any time, nor seen His shape.' It is not inconceivable that Christ should have spoken in this manner, with the giving of the law at Sinai before Him, as well as Isa. vi., and other passages in which Jehovah appears and speaks,

heard, which we have seen with our eyes, which we have looked upon,¹ and our hands have handled, of the Word of life ; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us).

The same Apostle says, that ‘*every spirit that confesseth that Jesus Christ is come in the flesh is of*

except on the assumption that whatever manifestations of Jehovah are mentioned in the Old Testament, they always take place through the medium of His Angel, who is connected with Him by unity of nature, and who came in the flesh in Christ . . . That the words of Christ in John viii. 56, assume the identity of Christ and the Angel of the Lord, has already been pointed out. . . . Lastly, the Angel of the Lord, whom we meet with constantly throughout the Old Testament, disappears entirely from the New. We will not confine ourselves to the name, but look also at the facts of the case. An Angel who usually speaks in the name of Jehovah, and is represented as the Guardian of the Church, has completely disappeared (the passage in Rev. xxii. 7, where an angel speaks in the name of Christ, stands quite alone in the whole of the New Testament), unless He is to be found in Christ. With the Church’s view of the *Maleach Jehovah*, the enigma is solved, and the connection between the two Testaments, as well as their perfect harmony, brought in the clearest light. . . . We believe that we have now adduced sufficient reasons to prove that by the Angel of God we are to understand the revealer of God, who shares His divinity, is associated with Him by unity of Essence, and was the medium of all His communications ; first of all to the Patriarchs, and afterwards to the Mosaic economy. We have also shewn that this Revealer of Jehovah was expected to appear as a Redeemer.’ “*Christology of the Old Testament*,” Vol. iv., pp. 313-316, 329.

¹ “Let us, in short, examine who it is the Apostles saw, That,’ says John, ‘ which we have seen with our eyes, which

God:' but he also tells us that '*every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.*' What immense importance is laid upon our believing that **JESUS CHRIST** *is come* in the flesh; and what testimony more forcible than this is it possible to have in addition to our **LORD**'s own words, '*Before Abraham was, I am.*'

'*The disciple who testified of these things, and who wrote these things,*' had yet other mysteries to write about. Into the meaning of the sublime visions which John saw, and of the glorious and awful

we have looked upon, and our hands have handled of the Word of life.' Now the Word of life became flesh, and was heard, and was seen, and was handled, because He was flesh, who before [He came in] the flesh, was 'the Word in the beginning with God' the Father, and not the Father with the Word. For although the Word was God, yet He was with God, because He is God of God, and being joined to the Father, is with the Father. And we have seen His glory, the glory of the only begotten of the Father, that is, of course, [the glory] of the Son, even Him who was visible, and was glorified by the invisible Father.'

"And if they who were unable to declare the glory of the Son (Matt. xvii. 6, Mark ix. 6) had only seen the Father, they must have died then and there: 'For no man shall see My face and live.' This being the case, it is evident that He was always seen from the beginning, who became visible in the end, and that He (on the contrary) was not seen in the end who had never been visible from the beginning. . . . It was the Son, therefore, who was always seen, and the Son who always conversed with men, and the Son who had always worked by the authority and will of the Father; because the Son can do nothing of Himself, but what He seeth the Father do—'do'—that is in His mind and thought." "Tertullianus adversus Praxeau," ch. xv.

messages which were given to him to deliver, we do not venture to enter. May the HOLY SPIRIT guide us and all who read "the Book of the Revelation of JESUS CHRIST," to understand all that He would have us to know; for to John it was said, '*Seal not the sayings of this Book, for the time is at hand.*'

In pursuance of our theme, we transcribe a few passages which tell, that before His volume of revelation closed, the Eternal Son of God manifested Himself in vision, to the beloved disciple, and gave him messages of love and warning to the Church and to the world.

When the glorified SAVIOUR appeared to John '*in the Isle that is called Patmos,*' He said to him, '*I am Alpha and Omega, the beginning and the ending, saith the LORD, which is, and which was, and which is to come, the Almighty.*' He told him to write what he saw in a book, '*and send it unto the seven churches which are in Asia.*' John turned to see the voice that spake with him, '*and in the midst of the seven candlesticks,*' he saw '*one like unto the Son of man,*' and he says, '*When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*'¹ Like the Prophet Daniel, John saw a throne, '*and one sat on the throne.*'² '*And he saw in the right hand of*

¹ Rev. i. 17, 18.

² Ibid iv. 2.

Him that sat on the throne a book written within and on the backside, sealed with seven seals.' And he saw '*a Lamb as it had been slain. . . . And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.* And the four beasts said, *Amen.* And the four and twenty elders fell down and worshipped Him that liveth for ever and ever.' The Lamb '*had taken the book out of the right hand of Him that sat upon the throne, and opened the seven seals.'*¹

¹ Rev. v.

Again John saw ‘*a little book in the hand of the mighty angel that came down from heaven, clothed with a cloud: and a rainbow was upon His head, and His face was as it were the sun, and His feet as pillars of fire: and He set His right foot on the sea, and His left foot on the earth, and cried with a loud voice.*’¹ The voice which John heard from Heaven spake unto him again, saying, ‘*Go and take the little book which is open in the hand of the Angel which standeth upon the sea and upon the earth.*’ After he had taken the little book, he ate it up. Then he was to ‘*prophesy again before many peoples, and nations, and tongues, and kings.*’ How strikingly is this vision like part of the opening vision of Ezekiel. Then ‘*the appearance of the likeness of the glory of the LORD,*’ Who was surrounded by the brightness of ‘*the bow that is in the cloud in the day of rain,*’ Who spake to the Prophet Ezekiel, and told him to eat what He gave him. ‘*And behold there was the roll of a book in the hand that was sent unto him, and he ate it; and after that he had eaten it, he was sent to speak unto the house of Israel.*’²

Do we doubt that these two Prophets—the one in the Mosaic dispensation, the other in the Christian—saw the MEDIATOR with the emblem of redeeming love, the ‘*rainbow round about the throne,*’³ reflecting the rays from the SUN of RIGHTEOUSNESS, in that land where the LORD GOD ALMIGHTY and the LAMB are the light thereof?

Like former Prophets, John had a reed given

¹ Rev. x. 1, 2, 3.

² Ezek. ii. 9, iii. 1.

³ Rev. iv. 3.

unto him, to measure the temple of God: and as if to teach us that there is perfect harmony in the two dispensations, even the oneness of the worship (though with differences of administration); and to remind us of the glory of the first, the Apostle writes that '*the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*'¹ Again, he saw that '*the temple of the tabernacle of the testimony in heaven was opened, and the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*'

And John saw '*another angel come down from heaven, having great power, and the earth was lightened with his glory.*'² Surely this is He Whom Ezekiel describes as '*the glory of the God of Israel,*' Whose '*voice was like a noise of many waters: and the earth shined with his glory.*'³ And he '*heard another voice from heaven, saying, come out of her my people . . . for strong is the Lord God who judgeth her.*' We incline to

¹ "Thus it is therefore also His will that we should offer a gift at His altar frequently and without intermission. The altar, then, is in heaven, for towards that place are our prayers and oblations directed; the temple likewise [is there], as John says in the Apocalypse, 'And the temple of God was opened; the tabernacle also, for 'Behold,' he says, 'the tabernacle of God, in which He will dwell with men.'" Irenæus, Bk. iv., ch. xviii.

² Rev. xviii. 1.

³ Ezek. xlivi. 2.

believe (following Bishop Heber's opinion, previously alluded to) that this was the voice of the HOLY GHOST: none but a Divine Being could speak in this way of '*My people.*' This voice (for the speaker was invisible)¹ spake of GOD and of the LORD GOD; and if the Angel Whom the Apostle previously heard and saw, represents CHRIST, then surely must that other voice have been His to WHOM, with the FATHER and the SON, the Angelic choir for ever sings, '*Alleluia, for the Lord God omnipotent reigneth.*'

The Author of the Epistle to the Hebrews speaks of the *tabernacle* and the *vessels* of the ministry of the first covenant being sprinkled with blood: he speaks of these, as '*the patterns of things in the heavens.*' And now the Apostle John sees the ark of His testament; he does not say what it was like, nor what it contained. John knew that Israel's covenant-keeping God remembered all His promises of old, and all that that Covenant involved. When Moses came down from the Mount with the tables of stone, upon which JEHOVAH had written the second time, the Ten Commandments, he says, '*I put the tables in the ark which I had made; and there they be, as the LORD commanded me;*'² and the "book of the law" which Moses wrote according to the commandment of the LORD, did Moses command the Levites, saying, '*Take this book of the*

¹ See Dan. viii. 13.

² Deut. x. 5; 1 Kings viii. 9; 2 Chron. v. 10.

*law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.'*¹

These temporal things have passed away, but the Heavenly things of which they were the types and shadows, have not passed away ; the '*greater and more perfect tabernacle, not made with hands, that is to say, not of this building,*' '*is eternal in the heavens.*' In JESUS CHRIST, our Ark of Refuge, are all the promises fulfilled : for in Him is Yea and Amen for ever. To those who have not '*fled for refuge, to take hold of the hope set before them,*' the loving SAVIOUR still says, '*Look unto me, and be ye saved, all the ends of the earth :*' '*and him that cometh unto me I will in no wise cast out.*'²

St. John was now to have a fuller vision of the

¹ Deut. xxxi. 26.

² The Saviour said, " Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses, in whom ye trust." John v. 45.

These words were addressed to the Jews : but do they not apply with equal force to all ? For if, since the Gospel has been preached to the Gentiles, and they are partakers of the Covenant blessings, so too do they who reject these blessings come under the condemnation of that Law, which has not been repealed. " For there is no difference between the Jew and the Greek " (Rom. x. 12). " He that despised Moses' law died without mercy under two or three witnesses : of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace ? " (Heb. x. 28, 29).

Divine Majesty of JESUS CHRIST. The inspired Writer makes use of symbols, doubtless to convey to human minds the intense reality of a glory and of a splendour which words alone would fail to describe: he writes, ‘*And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword,¹ that with it He should smite the nations: and he shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His*

¹ Tertullian compares the sword (Ps. xlv. 3) to the Divine word of God, doubly sharpened with the two Testaments of the ancient law and the new law; sharpened by the equity of its own wisdom, rendering to each one according to his own action. “An Answer to the Jews,” ch. ix., vol. iii.

“By the twice sharpened sword going forth out of His mouth is shewn that it is He Himself who has both now declared the word of the Gospel, and previously by Moses declared the knowledge of the law to the whole world. But because from the same word, as well of the New as of the Old Testament, He will assert Himself upon the whole human race, there He is spoken of as two-edged. And that He might shew to the Apostles that He was announcing judgment, He says, ‘I came not to send peace, but a sword. . . .’ And He

*thigh a name written, KING OF KINGS, AND LORD OF LORDS.'*¹ Here then is most full and glorious testimony that the WORD of God, Who was manifested in the flesh, Who was not ashamed to call us His brethren, Who prayed that we might be with Him to behold His glory, is indeed '*the everlasting King,' 'whose goings forth have been from of old, from everlasting.'*'²

Daniel, the '*man greatly beloved*,' saw in vision the '*thrones cast down*' on which '*the Ancient of days did sit* ;' he saw '*judgment set, and the books opened*,' and '*ten thousand times ten thousand stood before him* :' he saw that to the Son of Man was given '*dominion and glory and a kingdom . . . which shall not pass away*.'³ And even so '*the disciple whom Jesus loved*,' '*saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away* ; and there was found no place for them :' he '*saw the dead, small and great, stand before God; and the books were opened* : and another book was opened, which is the book of life : and the dead were judged out

added, '*Therefore is every scribe instructed in the kingdom of God, like unto a man that is a father of a family bringing forth from his treasure things new and old* :' the new, the evangelical words of the Apostles; the old, the precepts of the law and the prophets. . . . And Paul, speaking of Antichrist to the Thessalonians, says: '*Whom the Lord Jesus will slay by the breath of His mouth* ;' and Isaiah says, '*By the breath of His lips He shall slay the wicked*.' This, therefore, is the two-edged sword issuing out of his mouth."

"Victorinus, Bishop of Petau," ch. i.

¹ Rev. xix. 11-16. ² Micah v. 2. ³ Dan. vii. 9-14.

of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire.¹ After this, John ‘saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.’ And he ‘saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And he ‘heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.’ Concerning the Holy City, John says that he ‘saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.²’ Presently he was shewn

¹ Rev. xx. 12-15.

² Rev. xxi. “The temple of God was opened which was in heaven. The temple opened, is a manifestation of our Lord. For the temple of God is the Son, as He Himself says,

‘a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb ; . . . and the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done.’ And when this angel had delivered his message, John would have worshipped him had he not prevented him, saying, *‘I am thy fellowservant, and of thy brethren the prophets.’* Yet again, and the beloved Disciple hears his Master’s voice, *‘I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.’*

To conclude, we have seen that JEHOVAH, Who gave the Law from Mount Sinai, He Who *‘came to fulfil the law,’* is the same Who said, *‘all flesh shall know that I am the LORD, thy Saviour, and thy Redeemer.’*

We have indicated the harmony of the two Covenants, and as we compare the New and Old

‘Destroy this temple, and in three days I will raise it up ;’ and when the Jews said, *‘Forty and six years was this temple in building,’* the Evangelist says, *‘He spake of the temple of His body ;’* and there was seen in His temple [the ark of the Lord’s Testament], the preaching of the Gospel and the forgiveness of sins, and all the gifts whatever that came with Him.” “Victorinus,” Ante-Nicene Library, vol. xviii., pp. 408, 421.

we shall find that “whatever new provision CHRIST introduced, He did it not in opposition to the Law, but rather in furtherance of it, without at all impairing the prescription of the Creator.”¹ We

¹ “Tertullianus against Marcion,” Bk. iv., ch. xvi. In this book he brings out the analogy of the two covenants, and says: “Thenceforth Christ extended to all men the law of His Father’s compassion, excepting none from His mercy, as He omitted none in His invitation. So that whatever was the ampler scope of His teaching, He received it all in His heritage of nations.”

“Preparing man for this life, the Lord Himself did speak in His own Person to all alike the words of the Decalogue; therefore in like manner do they remain permanently with us, receiving, by means of His advent in the flesh, extension and increase, but not abrogation. He means, by those things which are brought forth from the treasure new and old, the two covenants: the old, that giving of the law that took place formerly; and He points out as the new, that manner of life required by the Gospel.” “Irenæus against Heresies,” Bk. iv., ch. xiv.

And in unison with this is the following from Bishop Wordsworth: “Since the Decalogue or moral law of Moses was *not* a new code, but a republication of the law of nature, Christ, who is the author of the law of nature, and who as the Everlasting Jehovah was Himself the giver of the Law from Mount Sinai, did not come into the world to destroy His own work, but, as He Himself says, to fulfil it (Matt. v. 17). The Gospel which He preached is the fulfilment of the law which He by whom all things were made wrote originally on the heart of man, and afterwards spake from Mount Sinai, and wrote on the two tables of stone. . . . (cp. Tertullian c. *Judæos*, c. 2). The Law planted in Paradise, branching forth on Sinai, bore fruit on Zion. Consequently Christ declares the universal and perpetual obligation of the Decalogue as *explained and fulfilled* in the Gospel.” See Ex. xx.

shall find that they contain no contradictory doctrine: the key-note of both is sounded in CHRIST's teaching, and so perfect is the harmony, that when a chord of the Old Testament is struck, it vibrates through the New—with fuller and yet fuller music, to be known in its perfection only when the ‘*song of Moses, the servant of God, and the song of the Lamb*’ are sung around the Throne, by the Redeemed of all generations.

The Ceremonial Law has passed away, but the law, ‘*Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself*,’ has not passed away. “As in the Law, therefore, and in the Gospel [likewise] the first and greatest commandment is to love the LORD GOD with the whole heart: and then there follows a command like to it, to love one’s neighbour as one’s self. The Author of the Law and the Gospel is shewn to be one and the same: for the precepts of an absolutely perfect life, since they are the same in each Testament, have pointed out to us the same GOD, Who certainly has promulgated particular laws adapted for each; but the more prominent and greatest [commandments] without which salvation cannot [be attained], He has exhorted us to observe [are] the same in both.”¹

“There were occasions on which JESUS cited Scripture as the decisive authority in reference, not

¹ Irenæus, Bk. iv., ch. xii.

only to Himself, but to other points of doctrinal or practical importance. . . . The Apostles and Evangelists, in their method of citing from the Old Testament, have closely followed the example of their Divine Master."¹ And since the Apostles' day, following them as they also followed CHRIST,² how large a portion of His church delight to believe that "to us, as much as to them, every great announcement in the Pentateuch comes as with a voice direct from the cloud; as with the authority of a message from the eternal throne; as with the distinctness of words, proceeding out of the burning centre of the tabernacle glory, and speaking audibly, '*Thus saith the LORD God.*'"³ Nor through the Pentateuch alone comes this Voice of Authority, but through '*all Scripture, being given (as it is) by inspiration of God.*'

They, who with reverent devotion have gazed into the past of Sacred history, have seen the stream of Divine light growing brighter and clearer, till '*the Light of the World,*' '*the Sun of Righteousness*' arose, —they *knew* that it was His Light, though not then resplendent, that shone from the beginning through the pages of Revelation. CHRIST was the Great High Priest, Who gave Himself an offering to God, when the LORD '*laid on Him the iniquities of us all,*'

¹ "J. J. Gurney's Essays," pp. 87, 88.

² 1 Cor. xi. 1.

³ "The Divine Authority of the Pentateuch," p. 103. Rev. D. Moore.

for ‘*He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed.*’¹ It was in that hour of awful agony, when the LORD of Life and Glory ‘*poured out His soul unto death, and was numbered with the transgressors,*’² that He cried unto His FATHER, ‘*Eli, Eli, lama sabachthani?* that is to say, *My God, my God, why hast thou forsaken me?*’³ ‘*Father into thy hands I commend my Spirit,*’⁴ and ‘*It is finished.*’⁵ The Eternal SON of GOD ‘*suffered for sins, the just for the unjust.*’

¹ Isa. liii. ; 1 Peter ii. 24.

² Isa. liii.

³ Matt. xxvii. 46; Mark xv. 34. “‘*My God, my God, why hast thou forsaken me?*’ But this was the voice of flesh and soul, that is to say of man—not of the Word and Spirit, that is to say not of God; and it was uttered so as to prove the impassibility of God, who ‘*forsook*’ His Son, so far as He handed over His human substance to the suffering of death. This verity the Apostle also perceived when he writes to this effect, ‘*If the Father spared not His own Son.*’ This did Isaiah before him perceive when he declared, ‘*And the Lord hath delivered Him up for our offences.*’ In this manner He ‘*forsook*’ Him in *delivering Him up.* In all other respects the Father did not forsake the Son, for it was into His Father’s hands that the Son committed His Spirit. Indeed, after so committing it, He instantly died. . . . The Son therefore dies and rises again according to the Scriptures. . . . He sitteth at the Father’s right hand. . . . He is seen by Stephen at his martyrdom by stoning still sitting at the right hand of God, where He will continue to sit until the Father shall make His enemies His footstool. He will come again in the clouds of heaven, just as He appeared when He ascended into heaven.” “*Tertullianus adversus Praxeau,*” ch. xxx.

⁴ Luke xxiii. 46.

⁵ John xix. 30.

*'The propitiation for our sins, and not for ours only, but also for the sins of the whole world,'*¹ was accepted. The price of a lost world's redemption was paid—and life and immortality were brought to light. If by faith we accept the Life which is in JESUS CHRIST, we shall find Him to be the JEHOVAH, of Whom Moses in the Law and the Prophets did write, Who said to John, *'Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore.'*² Who has promised, *'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.'*³

¹ 1 John ii. 2.

² Rev. i. 17, 18.

³ Ibid iii. 21, 22.



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